THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JUNE, 1804.

Urbem Romanam a principio *Reges* habuere. *Libertatem* et *consulatum* L. Brutus inſtituit. *Dictaturæ* ad tempus ſumebantur; neque *Decemviralis* poteſtas ultra biennium, neque *Tribunorum* militum conſulare jus diu valuit. Non Cinnæ, non Sullæ longa dominatio; et Pompeii Craſſique potentia citò in Cæſarem; Lepidi, atque Antonii arma in Auguſtum ceſſere; qui cuncta diſcordiis civilibus feſſa nomine *Principis* ſub *Imperium* accepit.

Tac. Ann. in principio.

ORIGINAL CRITICISM.

An Account of the Iſland of Ceylon, containing its Hiſtory, Geography, Natural Hiſtory, with the Manners and Cuſtoms of its various Inhabitants; to which is added the Journal of an Embaſſy to the Court of Candy. Illuſtrated by a Map and Charts. By Robert Percival, Eſq. of his Majeſty's nineteenth Regiment of Foot. Quarto. Pp. 420. 1l. 8s. Baldwin's. 1803.

THIS account of the Iſland of Ceylon was written before the Hiſtory of the Cape of Good Hope, by the ſame author, which was reviewed in our laſt Number, though it did not fall into our hands till after the publication of that hiſtory. It contains a very elaborate and intereſting deſcription of the iſland, which ſeems calculated to become one of the moſt valuable appendages to the Britiſh empire in the Eaſt. Captain Percival, having reſided three years at Ceylon, and having directed his attention, in a particular manner, to the beſt means of acquiring every ſpecies of information, that could throw any light upon its hiſtory; upon its actual ſtate; upon its ſtrength; its natural productions; its commercial advantages; its local circumſtances; its military and political importance; the cultivation of its ſoil; and the manners and diſpoſitions of its inhabitants; and having, moreover, enjoyed the beſt opportunities of perſonal obſervation; qualified himſelf, in the beſt poſſible way, for the compoſition of an authentic, and moſt uſeful, account of a ſettlement, at leaſt as valuable and important, as any of our late acquiſitions in India; and which, with proper cultivation and improvement, may increaſe, very conſiderably, in value and importance.

In the firſt chapter the hiſtory of this ſettlement is briefly traced from its firſt conqueſt by the Portugueſe in 1505, whoſe cruelty and fanaticiſm exaſperated the natives, and led them to favour the attacks of the Dutch, who eſtabliſhed their dominion in the iſland in 1656, to its reduction by the Engliſh in 1795. While Ceylon was in poſſeſſion of the Dutch they had numerous wars with the Candians, from whom they, ſucceſſively, wreſted many valuable portions of territory; until, at length, the latter were entirely driven from the vicinity of the ſea coaſt, and retired to their almoſt impenetrable woods and faſtneſſes in the interior, where they ſtill remain, preſerving, and not without reaſon, the utmoſt dread and jealouſy of their European neighbours.

The ſucceeding chapters give an accurate deſcription of that part of Ceylon, comprehending the whole of the ſea coaſt, which is in our poſſeſſion; then follows an account of the native Ceyloneſe; and of a race of ſavages, who reſide in the woods, called *Bedahs* or *Vaddahs*; then comes a deſcription of the king of Candy's dominions; and the laſt chapters are devoted to the natural hiſtory of the iſland. The whole is written with impartiality and intelligence; the author having evidently aimed rather to be authentic, uſeful, and perſpicuous in his narrative, than eloquent, elaborate, or profound. We ſhall ſelect ſome few paſſages, that our readers may be enabled to form a judgment of the degree of information and amuſement which they may expect to derive from a peruſal of this volume. Our firſt extract ſhall be Captain Percival's account of the pearl fiſhery, in the bay of Condatchy, which affords occupation to ſome thouſands of perſons, during the ſeaſon, which begins in February and ends in April. The boats employed in this fiſhery carry twenty men, ten of whom are divers and ten boatmen, beſides a chief, who acts as pilot. Five only dive at a time; when theſe come up, the five others go down, and leave them to recruit their ſtrength.

"In order to accelerate the deſcent of the divers, large ſtones are employed: five of theſe are brought in each boat for the purpoſe; they are of a reddiſh granite, common in this country, and of a pyramidal ſhape, round at top and bottom, with a hole perforated through the ſmaller end ſufficient to admit a rope. Some of the divers uſe a ſtone ſhaped like a half-moon, which they faſten round the belly when they mean to deſcend, and thus keep their feet free.

"Theſe people are accuſtomed to dive from their very infancy, and fearleſsly deſcend to the bottom in from four to ten fathom water, in ſearch of the oyſters. The diver, when he is about to plunge, ſeizes the rope, to which one of the ſtones we have deſcribed is attached, with the toes of his right foot, while he takes hold of a bag of net-work with thoſe of his left; it being cuſtomary among all the Indians to uſe their toes in working or holding as well as their fingers, and ſuch is the power of habit that they can pick up even the ſmalleſt thing from the ground with their toes as nimbly as an European could with his fingers. The diver thus prepared, ſeizes another rope with his right hand, and holding his noſtrils ſhut with the left, plunges into the water, and by the aſſiſtance of the ſtone ſpeedily reaches the bottom.

tom. He then hangs the net round his neck, and with much dexterity, and all poſſible diſpatch, collects as many oyſters as he can while he is able to remain under water, which is uſually about two minutes. He then reſumes his former poſition, makes a ſignal to thoſe above by pulling the rope in his right hand, and is immediately by this means drawn up and brought into the boat, leaving the ſtone to be pulled up afterwards by the rope attached to it.

" The exertion undergone during this proceſs is ſo violent, that upon being brought into the boat, the divers diſcharge water from their mouth, ears, and nostrils, and frequently even blood. But this does not hinder them from going down again in their turn. They will often make from forty to fifty plunges in one day; and at each plunge bring up about a hundred oyſters. Some rub their bodies over with oil, and ſtuff their ears and noſes to prevent the water from entering; while others uſe no precautions whatever. Although the uſual time of remaining under water does not much exceed two minutes, yet there are inſtances known of divers who could remain four and even five minutes, which was the caſe with a Caffree boy the laſt year I viſited the fiſhery. The longeſt inſtance ever known was that of a diver who came from Anjango in 1797, and who abſolutely remained under water full ſix minutes."

The only cauſe of dread to the diver during this terrific operation, is the ground ſhark; and with a view to avoid his attacks they conſult their conjurer before they begin to dive, and pay a religious attention to all his directions. Theſe directions, however, as our readers will naturally ſuppoſe, are not always efficacious; and when, in ſpite of them, any diver meets with an accident, the ingenuity of the conjuror is exerciſed in the invention of a plauſive excuſe for the failure.

" The addreſs of theſe fellows in redeeming their credit, when any untoward accident happens to falſify their predictions, deſerves to be noticed. Since the iſland came into our poſſeſſion, a diver at the fiſhery one year loſt his leg, upon which the head conjurer was called to account for the diſaſter. His anſwer gives the moſt ſtriking picture of the knowledge and capacity of the people he had to deal with. He gravely told them, 'that an old witch who owed him a grudge, had juſt come from Colang on the Malabar coaſt, and effected a counter-conjuration, which for the time rendered his ſpells fruitleſs; that this had come to his knowledge too late to prevent the accident which had happened, but that he would now ſhew his own ſuperiority over his antagoniſt by enchanting the ſharks and binding up their mouths, ſo that no more accidents ſhould happen during the ſeaſon.' Fortunately for the conjurer the event anſwered his prediction, and no further damage was ſuſtained from the ſharks during the fiſhery of that year. Whether this was owing to the prayers and charms of the conjurer, I leave my European readers to decide; but certainly it was firmly believed to be the caſe by the Indian divers, and he was afterwards held by them in the higheſt eſteem and veneration. His merits however in this tranſaction might be diſputed, for there are many ſeaſons in which no ſuch accidents occur at all. The appearance of a ſingle ſhark is indeed ſufficient to ſpread diſmay among the whole body of divers; for as ſoon as one of them ſees a ſhark he inſtantly gives the alarm to his companions, who as quickly communicate it to the

other boats; a panic ſpeedily ſeizes the whole, and they often return to the bay without fiſhing any more for that day. The ſharks which create all this alarm ſometimes turn out to be nothing more than a ſharp ſtone on which the divers happen to alight. As falſe alarms excited in this manner prove very injurious to the progreſs of the fiſhery, every means is employed to aſcertain whether they are well or ill founded; and if the latter be the caſe, the authors of them are puniſhed. Theſe falſe alarms occurred more than once in the courſe of the laſt two or three ſeaſons."

The following is the mode obſerved in extracting the pearls from the oyſters.

"As ſoon as the oyſters are taken out of the boats, they are carried by the different people to whom they belong and placed in holes or pits dug in the ground to the depth of about two feet, or in ſmall ſquare places cleared and fenced round for the purpoſe; each perſon having his own ſeparate diviſion. Mats are ſpread below them to prevent the oyſters from touching the earth; and here they are left to die and rot. As ſoon as they have paſſed through a ſtate of putrefaction, and have become dry, they are eaſily opened without any danger of injuring the pearls, which might be the caſe if they were opened freſh, as at that time to do ſo requires great force. On the ſhell being opened, the oyſter is minutely examined for the pearls: it is uſual even to boil the oyſter, as the pearl, though commonly found in the ſhell, is not unfrequently contained in the body of the fiſh itſelf.

"The ſtench occaſioned by the oyſters being left to putreſy is intolerable; and remains for a long while after the fiſhery is over. It corrupts the atmoſphere for ſeveral miles round Condatchy, and renders the neighbourhood of that country extremely unpleaſant till the monſoons and violent ſouth-weſt winds ſet in and purify the air. The nauſeous ſmell however is not able to overcome the hopes of gain: for months after the fiſhing ſeaſon, numbers of people are to be ſeen earneſtly ſearching and poring over the ſands and places where the oyſters had been laid to putreſy; and ſome are now and then fortunate enough to find a pearl that amply compenſates their trouble in ſearching after them. In 1797 while Mr. Andrews was collector, a Cooly, or common fellow of the loweſt claſs, got by accident the moſt valuable pearl ſeen that ſeaſon, and ſold it to Mr. Andrews for a large ſum.

"The pearls found at this fiſhery are of a whiter colour than thoſe got in the gulph of Ormus on the Arabian coaſt, but in other reſpects are not accounted ſo pure or of ſuch an excellent quality; for though the white pearls are more eſteemed in Europe, the natives prefer thoſe of a yellowiſh or golden caſt. Off Tutucoreen, which lies on the Coromandel coaſt, nearly oppoſite to Condatchy, there is another fiſhery; but the pearls found there are much inferior to thoſe two ſpecies I have mentioned, being tainted with a blue or greyiſh tinge."

The ſcene diſplayed during the fiſhery, as deſcribed by the author, exhibits no bad ſpecimen of Indian manners.

"Before we leave the bay of Condatchy, it may be amuſing to take a view of the various objects which moſt attract the attention of a ſtranger during the pearl fiſhery. The remarkable diſplay of Indian manners, which are here ſeen in all their varieties, is, perhaps, the moſt ſtriking of theſe. Every caſt has its repreſentatives; the arts practiſed by ſome, the ceremonies

monies performed by others, and the appearance of all, preſent the richeſt repaſt to the curioſity of an European In one place he may ſee jugglers and vagabonds of every deſcription practiſing their tricks with a degree of ſuppleneſs and ſkill, which appear ſupernatural to the inhabitant of a cold climate; in another he may obſerve Fakeers, Brahmins, Prieſts, Pandarams, and devotees of every ſect, either in order to extort charity, or in conſequence of ſome vow, going through the moſt painful operations with a degree of obſtinate reſolution, which I could ſcarcely have believed or even conceived, had I not been an eye-witneſs. I hope it will not be thought an improper digreſſion from my narrative, if I mention a few of thoſe circumſtances which moſt attracted my notice: they are not particularly connected with a deſcription of Ceylon, but they will certainly afford one ſource of amuſement to the traveller who viſits it.

"The moſt painful acts of penance which the Indians undergo, are in order to regain their caſt, when they have loſt it either by eating things forbidden by the rules of their ſect, or by having ſuch connection with people of a different deſcription as is ſuppoſed to defile them. In this ſtate they are held in abhorrence by perſons of their own ſect, debarred from all intercourſe with them, and prohibited even to touch them. From ſuch a dreadful ſtate of defilement they can be purified only by paying a large ſum of money, or by undergoing the moſt incredible penances. Among thoſe which I obſerved, I ſhall mention a few of the moſt remarkable. One of them will vow to hold his arm elevated over his head for a certain number of years, without once letting it down; and this he will actually continue to do, till the arm can never afterwards be recovered to its natural poſition. Another will keep his hand ſhut till the nails on his fingers abſolutely grow into the fleſh, and appear quite through at the back of his hand. Many never ſuffer their hair to be combed, or their beards to be ſhaved: in this ſtate the hair of their heads, which is of a brown or burnt colour, gets matted, and appears not unlike the mops we uſe in Europe; or hangs down in long diſhevelled ſtrings, ſimilar to that which grows on a ſpecies of French lap-dogs. Some will vow never to lie down; while, at the ſame time, they wear round their necks a large iron inſtrument not unlike a gird-iron without a handle.

"But one of the moſt extraordinary of theſe ceremonies which I have witneſſed is, ſwinging for their caſt, as it is termed. A very high and ſtrong poſt, or cocoa-tree, is planted firmly in the ground, croſſways; on its top, another beam is placed in ſuch a manner as to turn round on a pivot, and made faſt to the upright poſt by ropes reeved through both, like the yards to the maſt of a ſhip: and from the end of the tranſverſe beam, ropes and pullies are ſuſpended to hoiſt up the devotee. He then is brought out, attended by a number of people dancing before him; and is led thrice round the ſwinging poſt by the Brahmins and his relations, with loud ſhouts, accompanied by muſic. In the mean time a ſheep is ſacrificed, and the blood ſprinkled about on the ſurrounding multitude, who are eager that it ſhall fall upon them. Barren women, in particular, are anxious to catch the drops, in hopes of being by this means rendered fruitful; and with a view to ſecure the efficacy of this charm, they contrive to work themſelves up, during the ceremony, to the higheſt pitch of religious delirium, tearing their hair and ſhrieking in the moſt dreadful manner. After the ſacrifice is performed, the devotee is placed on his belly flat on the ground; and two very large hooks, which have been previouſly fixed to the ropes ſuſpended

from the end of the croſs-beam, are inſerted deep into the fleſh of his back juſt under the ſhoulders: other ropes are alſo placed under his breaſt and acroſs his thighs, to help to ſuſtain the weight of his body. He is then by means of the ropes and pullies, hoiſted up to the croſs tree, immediately under which he continues ſuſpended; and in this poſition he is drawn round the poſt two or three times. During this painful ceremony he repeats a certain number of prayers, and continues to throw among the crowd flowers which he had taken up with him for the purpoſe; theſe are conſidered as ſacred relicks, which will keep away all diſeaſe, and enſure happineſs ever after; and the ſurrounding multitude ſcramble for them as eagerly as an Engliſh mob for money thrown among them."

"This ceremony is by no means unfrequent, and I have had occaſion to be preſent at more than one, during my ſtay in Ceylon. The laſt I ſaw performed was at Columbo in 1799, when the croſs beam broke, and the man falling to the ground was killed on the ſpot. A moor of the Moply caſt had previouſly obſerved to the crowd, who were principally Malabars of the ſame ſect with the devotee, that the timber was not ſtrong enough to bear the man, and would certainly break. This proving actually to be the caſe, the Malabars affirmed that the Moor had by his prediction bewitched it; and in revenge they attacked him with ſuch fury, that he would certainly have been killed, had not I with a few other European officers and Sepoys whom curioſity had brought to the ſpot, interfered and reſcued him out of their hands."

In the account of the capture of Ceylon by the Engliſh, the puſillanimity and baſeneſs of the Dutch appear in a very prominent point of view. After a minute deſcription of the capital, Columbo, the author obſerves;

"Columbo taken all together is, for its ſize, one of the moſt populous places in India. There is no part of the world where ſo many different languages are ſpoken, or which contains ſuch a mixture of nations, manners, and religions. Beſides Europeans, and Cingleſe, the proper natives of the iſland, you meet ſcattered all over the town almoſt every race of Aſiatics: Moors of every claſs, Malabars, Travancorians, Malays, Hindoos, Gentoos, Chineſe, Perſians, Arabians, Turks, Maldivians, Javians, and natives of all the Aſiatic iſles; Perſees, or worſhippers of fire, who would ſooner have their houſes burnt and themſelves periſh in the flames, than employ any means to extinguiſh it. There are alſo a number of Africans, Cafrees, Buganeſe a mixed race of Africans and Aſiatics; beſides the half-caſts, people of colour, and other races which proceed from a mixture of the original ones. Each of theſe different claſſes of people has its own manners, cuſtoms, and language.

"The language ſpoken moſt univerſally both by the Europeans and Aſiatics who reſort to Columbo, is the Portugueſe of India, a baſe corrupt dialect, altogether different from that ſpoken in Portugal. It may indeed be conſidered as a barbarous compound of a number of Indian languages combined with ſeveral European, among which the French is very diſtinguiſhable. Though this dialect be conſidered as the moſt vulgar of any, yet it is a very uſeful and even neceſſary acquiſition, as in moſt of the ſettlements on the coaſt, particularly thoſe which have been in the poſſeſſion of the Dutch, it is common to meet with both Moors and Malabars who ſpeak it. On Ceylon it is particularly uſeful to be underſtood; and indeed without

out it, a perſon finds it impoſſible to maintain any converſation with the Dutch ladies, as they ſeldom addreſs one in any other. This laſt circumſtance a good deal ſurpriſed me, as in every other place I always found every thing accounted vulgar, the particular abhorrence of the ladies. And yet the Dutch ladies at Columbo hardly ever attempt to ſpeak even in their own families and to their own connections in Dutch, although it is reckoned the polite language. I am apt to attribute their adherence to the vulgar Portugueſe, to their habits of frequent and familiar intercourſe with their ſlaves, who all ſpeak this dialect.

Notwithſtanding the difficulty of acceſs to Columbo, and its total want of a ſecure harbour for large veſſels, ſtill the richneſs of the diſtrict where it is ſituated, and the variety of articles which it affords to commerce, render it a place of very conſiderable trade. It is much frequented on this account both by Europeans and the natives of the different coaſts of India; and the duties on imports and exports bring a revenue of ſome conſequence to Government. It is from this diſtrict that large quantities of cinnamon and pepper, the ſtaple ſpices of the iſland are yearly tranſported to Europe in veſſels, which touch here on purpoſe on their voyage from Madras and Bengal. A great quantity of arrack is made in the neighbourhood of Columbo, and the other diſtricts along the weſt coaſt. This liquor is ſent to our ſettlements of Bengal, Madras, and Bombay; and in return theſe ſend rice and other articles with which Ceylon is not able to ſupply its own conſumption. A large quantity of coya rope, or cordage, is alſo manufactured here, and ſupplies of it are ſent to our ſhips on the various ſtations in thoſe ſeas. A number of inferior articles, the produce of this quarter of the iſland, are exported by the Moors and Malabars who reſide here for that purpoſe. Theſe articles are betel-leaf and areka-nut, jaggery, a ſort of coarſe blackiſh ſugar, cocoa-nuts and oil, honey, bees-wax, cardamoms, coral, ivory, fruit, and a variety of other leſſer articles. In return they import coarſe cotton cloths and calicoes, pieces of printed or painted cloths for women's apparel, coarſe muſlins, handkerchiefs, palampoes, ſtockings, china-ware, tin, copper, and a variety of toys; alſo bomeloes, a ſpecies of fiſh peculiar to Bombay, and onions from the ſame place, where they are remarkably good.

"The Dutch exacted a duty of five per cent. on all theſe exports and imports, which is ſtill continued by our Government."

The very important harbour of Trincomalé is ſituated on the oppoſite ſide of the Iſland to Columbo.

It is a fact, unfortunately but too well eſtabliſhed, that the Dutch have, almoſt invariably, whenever actuated by revenge, ſtimulated by jealouſy, or impelled by intereſt, diſplayed a cruel, ferocious, and vindictive diſpoſition, moſt diſgraceful to the Chriſtian name and character. But the inſtance of their barbarity, recorded in the following paſſage, may poſſibly be *new* to our readers.

"The Dutch Government at Ceylon had always a regiment of Malays in their ſervice. That corps for a conſiderable time paſt ſeemed to form the ſtrength of their garriſons, and were the only troops which either kept up diſcipline, or diſplayed any ſort of bravery in the field. I have already mentioned that it was from them alone our troops met with any oppoſition, either at Columbo or Trincomalee. They ſeemed, indeed, to have imbibed ſuch a rooted averſion for the Engliſh, that there was at firſt little appear-

ance of their ever becoming our friends. This hatred had been inſpired by the ungenerous policy of the Dutch, who endeavoured to ſecure their colonies by cheriſhing among the natives an implacable deteſtation of the other European nations, and in particular by repreſenting the Engliſh as a nation of cruel and inhuman tyrants, who carried deſtruction and oppreſſion wherever they came. Theſe baſe and unjuſtifiable arts were not however always confined to mere miſrepreſentation; but the maſſacre of foreigners was at times had recourſe to as a meaſure of precaution. The infamous affair at Amboyna has through the whole world circulated the eternal diſgrace of the Dutch name. There is another inſtance of their abominable policy which is leſs known in Europe, but has excited general indignation in the Eaſtern world. In the year 1798, Captain Packenham of the Reſiſtance happening to be with his ſhip at Timar, one of the Spice Iſlands which we have lately conquered, he was invited, along with his officers, by the Dutch Governor to an entertainment. Some circumſtances prevented the Captain from accepting the invitation: his officers however went, and found with aſtoniſhment and horror, that the Dutch had made hoſpitality a pretext to obtain an opportunity of aſſaſſinating them. They were ſet upon without the leaſt warning, and the firſt Lieutenant and one or two more infamouſly murdered with ſome Sepoys who attempted to defend their officers. The ſurgeon, however, who was a very ſtrong man, with the aſſiſtance of a couple of Sepoys, fought his way to the beach, and made good his retreat to the ſhip. Upon the ſurgeon's repreſenting this barbarous conduct of the Dutch, Captain Packenham inſtantly gave orders to fire upon the town, and it was in conſequence ſoon reduced to aſhes. The Dutch inhabitants, and all thoſe who were concerned in the maſſacre, fled precipitately into the interior of the iſland. Several of the perpetrators of the crime were afterwards taken, and ſuffered for their treachery.

"In the ſame year, an unfortunate affair took place at Amboyna, where the Malays murdered Lieutenant M'Crae of the Company's ſervice, who happened to be quartered there; and ſeveral more of the Engliſh officers would have ſhared his fate, had they not been reſcued by the troops. I will not take upon me to ſay how far the Dutch were implicated in the crime; but from their uſual policy, and their conduct on other occaſions, it was ſtrongly ſuſpected that they had inſtigated the Malays to perpetrate this ſavage act."

Captain Percival thus deſcribes the preſent territory of the King of Candy.

"The dominions of the native prince are completely cut off on all ſides from thoſe of the Europeans by almoſt impenetrable woods and mountains. The paſſes which lead through theſe to the coaſts are extremely ſteep and difficult, and ſcarcely known even by the natives themſelves. As ſoon as we advance from ten to twenty miles from the coaſts a country preſents itſelf greatly differing from the ſea-coaſt both in ſoil, climate, and appearance. After aſcending the mountains and paſſing the woods, we find ourſelves in the midſt of a country not advanced many ſtages beyond the firſt ſtate of improvement, and which we are aſtoniſhed to find in the neighbourhood of the highly cultivated fields which ſurround Columbo. As we advance towards the centre of the iſland, the country gradually riſes, and the woods and mountains which ſeparate the ſeveral parts of the country become more ſteep and impervious.

"It

"It is in the midſt of theſe faſtneſſes that the native Prince ſtill, preſerves thoſe remains of territory and power which have been left him by ſucceſſive invaders. His dominions are now much reduced in ſize; for beſides the whole of the ſea-coaſts which were of any value, the Dutch, in their various attacks during the laſt century, have contrived to get into their power every tract from which they could derive either emolument or ſecurity. Thoſe provinces which ſtill remain to him are Nourecalava and Hotcourly towards the north and north-weſt; while Matuly, comprehending the diſtricts of Bintana, Velas, and Panoa, with a few others, occupies thoſe parts more to the eaſtward. To the ſouth-eaſt lies Ouvah, a province of ſome note, and giving the king one of his titles. The weſtern parts are chiefly included in the provinces of Cotemal and Hotteracorley. Theſe different provinces are ſubdivided into corles or diſtricts, and entirely belong to the native prince. It is needleſs to recount the names of thoſe diviſions which ſtretch towards the ſea-coaſt, and are now chiefly in our poſſeſſion.

"In the higheſt and moſt centrical part of the native king's dominions lie the corles or counties of Oudanour and Tatanour, in which are ſituated the two principal cities. Theſe counties take the pre-eminence of all the reſt, and are both better cultivated, and more populous than any of the other diſtricts, and are diſtinguiſhed by the general name of Condé Udda; *condé* or *candé* in the native language ſignifying a mountain, and *udda* the greateſt or higheſt.

"This province of Conde Udda is even more inacceſſible than the others, and forms as it were a ſeparate kingdom of itſelf. On every ſide it is ſurrounded by lofty mountains covered with wood, and the paths by which it is entered ſeem little more than the tracts of wild beaſts. Guards are ſtationed all around to prevent both entrance and eſcape; for defence they might ſeem entirely ſuperfluous, did we not recollect that the perſeverance of the Dutch overcame all theſe obſtacles, and forced a way into the very centre of this natural fortification.

"In the diſtrict of Tattanour lies Candy, the royal reſidence and the capital of the native prince's dominions. It is ſituated at the diſtance of eighty miles from Columbo, and twice as far from Trincomalee, in the midſt of lofty and ſteep hills covered with thick jungle. The narrow and difficult paſſes by which it is approached are interſected with thick hedges of thorn; and hedges of the ſame ſort are drawn round the hills in the vicinity of Candy like lines of circumvallation. Through them the only paſſage is by gates of the ſame thorny materials, ſo contrived as to be drawn up and let down by ropes. When the Candians are obliged to retreat within theſe barriers, they cut the ropes, and then it is impoſſible to force a paſſage except by burning down the gates, which from their green ſtate, and the conſtant annoyance of the enemy ſheltered behind them, would prove an enterpriſe of time and difficulty. Theſe hedge-rows form the chief fortifications of Candy. The Mali-vagonga alſo nearly ſurrounds the hill on which it ſtands: the river is here broad, rocky, and rapid; a very ſtrict guard is kept on it, and every one who paſſes or repaſſes is cloſely watched and examined.

"The city itſelf is a poor miſerable-looking place, ſurrounded by a mud wall of no ſtrength whatever. It has been ſeveral times burnt by Europeans, and was once deſerted by the king, who retired to a more inacceſſible part of his dominions. It is upon occaſion of the embaſſy of General Macdowal,

Macdowal, an account of which is ſubjoined to this volume, that any information concerning the preſent ſtate of Candy has been obtained; and even then it could be little more than gueſſed at, as the embaſſador and his ſuite were admitted only by torch-light, and always retired before break of day. From what could then be obſerved, the city conſiſts of a long ſtraggling ſtreet built on the declivity of a hill; the houſes mean and low, but with their foundations raiſed in ſuch a manner above the level of the ſtreet that they appear quite loſty to paſſengers. The reaſon of this extraordinary taſte is to enable the king to hold his aſſemblies of the people and to have his elephant and buffalo fights in the ſtreet, without interfering with the houſes. When the king paſſes along the ſtreet, none of the inhabitants are allowed to appear before their houſes, or the paths on a level with them, as that would be attended with the heinous indecorum of placing a ſubject higher than the prince deſcended of the ſun.

"At the upper end of this ſtreet, ſtands the palace, a poor manſion for the abode of a king. It is ſurrounded with high ſtone walls, and conſiſts of two ſquares, one within the other. In the inner of theſe are the royal apartments, and it is there that the court is held and audiences given. The exterior of the palace and the reſt of the city could be but very partially obſerved by thoſe who attended General Macdowal, owing to the preſſure of the crowd, and the dazzling geare of the torches. By every account indeed which I have heard, Candy contains nothing worthy of notice, and from the want of either wealth or induſtry among the inhabitants it is not indeed to be expected that any thing could be met with in this ſtraggling village to attract the attention of the traveller."

The other towns and parts of the Candian territory exhibit the ſame appearances of wretchedneſs and miſtruſt; the prince's authority is abſolute; his will is law, and his people are inſulted, degraded, and oppreſſed, in every poſſible way. The natives of Ceylon are divided into four caſts, the members of which never intermarry with each other.

"All theſe four caſts, according to the Indian cuſtoms, continue unmingled: the ſon purſues the profeſſion of his father from generation to generation, and love as well as ambition is confined to the caſt in which a man happens to be born. But beſides theſe caſts, there is here as in other parts of India, a wretched race of outcaſts, the martyrs from age to age of this barbarous and unnatural inſtitution. Thoſe who by any crime, or neglect of ſuperſtitious rites, have, according to the decree of the prieſts, forfeited their caſt, are not only condemned to infamy themſelves, but their children and childrens' children to all generations are ſuppoſed to ſhare in the guilt and contamination. No one of another caſt will intermarry with them; they are allowed to exerciſe no trade or profeſſion, nor to approach any of the human race but the partners of their miſery; nay if they even by accident touch any thing, it is reckoned polluted and accurſed. As they are not allowed to work, they are obliged to beg continually for ſuſtenance, and thus from generation to generation become a dead weight on ſociety. As theſe wretched people are by the iron ſceptre of ſuperſtition already degraded to a ſtate which cannot be exceeded in vileneſs and infamy, and cannot by any good conduct ever retrieve their condition; ſo they have no reſtraint to prevent them from being guilty of the moſt deteſtable crimes.

It

It would certainly be an object worthy the attention of any government to attempt converting this loſt body of men to ſome uſeful purpoſe; and it is plain that the diſpelling their ſuperſtitious notions by the introduction of another ſyſtem of religion, muſt be the firſt ſtep towards effecting this ſalutary improvement.

"These people of no caſt are obliged to pay the loweſt of the other Canadians as much reſpect and reverence as eaſtern ſervility ordains the latter to pay to the king. As tradition among barbarous nations never wants a legend to account for the origin of every inſtitution, the cruelty exerciſed towards the outcaſts is juſtified by the recital of a crime ſaid to have been anciently committed by them. It is told that this race of people once formed a particular caſt, who were employed as the king's hunters; that upon ſome provocation they ſupplied his table with human fleſh in place of veniſon; and that upon the diſcovery of this atrocious act, the king doomed them to be outcaſts from ſociety for ever. This ridiculous fable, I mention merely to ſhew the extent to which the natives of the iſland imagine the king entitled to carry his authority."

The manner of catching elephants in Ceylon is very different from that obſerved in Africa, or in any other country of which we recollect to have read. It diſplays a degree of ingenuity, perſeverance, and courage, on the part of the Ceyloneſe, which inſpires a favourable idea of their character.

"For a month or two previous to the elephant-hunt, the natives are employed in encloſing a large ſpace of ground in the midſt of a tope of cocoa-trees, and adjoining, or perhaps encompaſſing a tank or pond of water. The encloſure conſiſts of large, ſtrong poſts, uſually of cocoa-wood, driven firmly into the ground, and faſtened and connected together by ſtrong ropes and the branches of the contiguous trees interwoven. The incloſure is covered with buſhes and boughs, ſo as to prevent the poſts or the ropes from being ſeen. The way leading into this incloſed ſpace is by long, narrow, and circuitous paths fenced on each ſide in the manner already deſcribed, and approaching in every different direction. Beſides theſe paths, which are ſufficiently large to admit the elephant, there are various other very narrow ones to allow the hunters to advance towards him and retreat occaſionally without his being able to purſue them. Within the large encloſure are ſeveral ſmaller compartments formed with paths leading into them; and one ſtraight path is prepared at the further end to lead out the elephant when he is ſecured. The whole has the appearance of one large labyrinth; and its conſtruction diſplays a very conſiderable degree of ingenuity.

"As ſoon as all this work, which occupies ſome time, is finiſhed, the Moodeliers and other principal men among the Cingleſe ſet about collecting the peaſants from every quarter; and a vaſt number of men, women, and children, furniſhed with drums and other noiſy inſtruments, are ſpeedily aſſembled. The woods are immediately beſet on all ſides by this multitude; when day light fails them they find their way through the thicks by torch-light, and they are furniſhed with fire arms to defend themſelves from any ſudden attack of the beaſts of prey which infeſt the foreſts. The elephants are by this time reduced to great extremities by thirſt, as guards have been for ſome days previous ſtationed at all the lakes and ponds of water to frighten them away; and now they find themſelves rouſed from their

haunt

haunts in all directions by loud noiſes and the glare of torches. One quarter alone, the encloſure I have deſcribed, remains undiſturbed, and here they are preſented both with a peaceful retreat and plenty of water. To this ſpot therefore they all repair, and are frequently compelled to haſten their ſteps by the approaching noiſes which continually aſſail them from the rear. On coming to the entrance of the paths leading to the encloſure, their natural ſagacity enables them to perceive the altered appearance of the place: the fences and narrow paths, where ſo little room is left for their natural exertion, makes them ſuſpect that danger is at hand and a ſnare laid for them; and they begin to ſhew every ſymptom of dread and conſternation. No time however is left them for deliberation, nor any opportunity of retreat; from the right and the left, as well as from behind, the noiſe and clamour of enemies immediately preſs upon them.

"Urged on in this manner, they at length enter the paths, and puſh forward till they reach the large ſpace of the encloſure. As ſoon as they are thus ſecured, tame elephants are ſent in after them, and all the avenues ſhut, except thoſe narrow paths by which the natives are to approach them. The hunters now advance by theſe in all directions, and uſe every means to ſeparate the elephants, and drive them ſingly into the ſmaller compartments which are contained within the large encloſure. On this being effected, the only thing that remains is to ſecure them with ropes. The tame elephants are here of the moſt effectual ſervice to the hunters, and greatly aſſiſt them in throwing ropes round the legs and neck of the wild animals. As ſoon as the wild elephant is made faſt with ropes, he is led out by the ſtraight path prepared for the purpoſe, and made faſt to the ſtrongeſt trees on the outſide of the labyrinth. The hunters then renew the ſame proceſs with the reſt, till all the elephants within the encloſure are ſucceſſively ſecured.

"It frequently happens that the elephants when firſt caught are very unruly and violent; in which caſe it is neceſſary to have recourſe to the powers and ſagacity of the tame ones. The latter, when they perceive their wild brother is unmanageable, fall to joſtling him, and belabouring him with their trunks, till ſuch time as they have rendered him perfectly calm and compliant. They are alſo very aſſiduous in watching all his motions, and prevent him from making any ſudden attack on their keepers.

"In 1797, no leſs than one hundred and ſeventy-ſix elephants, taken in this manner, were ſent over by Adam's bridge from Ceylon to the Continent. On their way I had an opportunity of ſeeing theſe immenſe animals at the Grand Paſs beyond Columbo. One of them was exceedingly large and tall, and ſurpaſſed in ſize even the royal elephant in the poſſeſſion of the Nabob of Arcot, which I ſaw near his palace of Chepauk. Theſe animals, though ſo lately taken in a wild ſtate, appeared quite tractable, ſhewed no ſymptom of being miſchievous, and readily obeyed their keepers.

"The ſuperiority of the elephants of Ceylon does not conſiſt in their ſize, (for they are in general not ſo tall as thoſe on the Continent;) but in their greater hardineſs and powers for exertion, in their docility and freedom from vice and paſſion. The natives are ſo poſſeſſed with the idea of the excellence of their own elephants, as to affirm that the elephants of all other parts of the world make obeiſance before thoſe of Ceylon, and thus inſtinctively acknowledge their ſuperiority.

"Theſe lords of the foreſt, though from their ſize and ſtrength formidable

able to all its other inhabitants, themſelves live in continual apprehension of a ſmall reptile, againſt which neither their ſagacity nor their proweſs can at all defend them. This diminutive creature gets into the trunk of the elephant, and purſues its courſe till it finally fixes in his head, and by keeping him in continual agony, at length torments the ſtupendous animal to death. So dreadfully afraid are the elephants of this dangerous enemy, that they uſe a variety of precautions to prevent his attacks; and never lay their trunks to the ground, except when to gather or ſeparate their food.

"The ſtruggles which the elephants make to prevent themſelves from being ſecured, and the violence employed to render them tame, produce a number of accidents of which ſome of them die while others are rendered completely uſeleſs. Not above the half of thoſe driven into the encloſure, or otherwiſe taken, can be preſerved from injury ſo as to be afterwards brought to ſale. The hunt in 1797 was the greateſt ever known."

The ichneumon of the Eaſt is another curious and valuable animal, as will appear from the following account of it.

"The Indian ichneumon is a ſmall creature, in appearance between a weazel and a mungooſe. It is of infinite uſe to the natives, from its inveterate enmity to ſnakes, which would otherwiſe render every footſtep of the traveller dangerous. The proofs of ſagacity which I have ſeen in this little animal are truly ſurpriſing, and afford a beautiful inſtance of the wiſdom with which Providence has fitted the powers of every animal to its particular ſituation on the globe. This diminutive creature, on ſeeing a ſnake ever ſo large, will inſtantly dart on it and ſeize it by the throat, provided he finds himſelf in an open place where he has an opportunity of running to a certain herb, which he knows inſtinctively to be an antidote againſt the poiſon of the bite, if he ſhould happen to receive one. I was preſent at an experiment tried at Columbo to aſcertain the reality of this circumſtance. The ichneumon, procured for the purpoſe, was firſt ſhewn the ſnake in a cloſe room. On being let down to the ground, he did not diſcover any inclination whatever to attack his enemy, but ran prying about the room to diſcover if there was any hole or aperture by which he might get out. On finding none, he returned haſtily to his maſter, and placing himſelf in his boſom, could not by any means be induced to quit it, or face the ſnake. On being carried out of the houſe, however, and laid down near his antagoniſt in an open place, he inſtantly flew at the ſnake and ſoon deſtroyed it. He then ſuddenly diſappeared for a few minutes, and again returned as ſoon as he had found the herb and eat of it. This uſeful inſtinct impels the animal to have recourſe to the herb on all occaſions, where it is engaged with a ſnake, whether poiſonous or not. The one employed in this experiment was of the harmleſs kind, and procured for the purpoſe."

Among the *birds* of Ceylon, the *honey-bird* and the *tailor-bird* are the moſt curious, particularly the former.

"Among a great variety of ſmaller birds, we particularly diſtinguiſh the honey-bird. It is ſo called from a particular inſtinct by which it diſcovers the honey concealed in trees. As if deſigned for the ſervice of the human ſpecies, this bird continues to flutter about and make a great noiſe till it has attracted the notice of ſome perſon, and induced him to follow the courſe it

points

points out to him. It then flutters before him, till it has led him to the tree where the bees have lodged their treaſure. The man then carries off the honey, leaving a little for the uſe of the bird, which ſilently and contentedly watches till it is permitted to enjoy its reward. As ſoon as it has eaten up its portion, it renews its noiſe, and goes in queſt of another tree, followed by the man, who finds a guide here provided for him by nature.

"The tailor-bird is particularly remarkable for the art with which it conſtructs its neſt. This bird is of a yellow colour, not exceeding three inches in length, and ſlender in proportion. To prevent the poſſibility of its little neſt being ſhaken down, it contrives to attach it in ſuch a manner to the leaves of the tree, that both muſt ſtand or fall together. The neſt is formed of leaves which it picks up from the ground; and it contrives, by means of its ſlender bill and ſome fine fibres, which it uſes as needle and thread, to ſew theſe leaves to thoſe growing on the tree with great dexterity. Hence it receives the name of the tailor-bird. The lining, which conſiſts of down, adds little to the weight of the neſt, which is ſcarcely felt on the twig that ſupports it."

Poiſonous ſnakes and alligators abound in the woods and rivers of Ceylon. But on the other hand, the iſland produces abundance of many of the neceſſaries and luxuries of life. Cinnamon may be called its ſtaple produce; it yields pepper; the *tea-plant* has been found wild in the woods, of a kind equal to the beſt tea-plants of China; the ſoil and climate are congenial to the growth of ſugar and coffee; rice is plentiful; fruits and vegetables of all kinds flouriſh here; and many of the valuable *woods* are natives of Ceylon. Captain Percival offers many uſeful ſuggeſtions for the improvement of this important ſettlement, in various reſpects, which are entitled to, and will no doubt experience, the attention of our government; and we conſider his work as a valuable addition to the accounts already publiſhed of different parts of our Eaſtern Empire.

Michaelis's *Introduction to the New Teſtament.*

(*Continued from P.* 13.)

OUR author having eſtabliſhed the authenticity of the books of the New Teſtament, proceeds, in his third chapter, to inquire into their inſpiration. With reſpect to the hiſtorical books, he juſtly obſerves, that this is not a matter of ſo much importance as their authenticity; becauſe a man of veracity may, without the aid of inſpiration, faithfully record what he has ſeen and heard. The miracles performed by our Saviour would be complete evidence of his divine miſſion, whether the hiſtorian of thoſe miracles were inſpired or not; and the doctrines which he taught would be the doctrines of God, though committed to writing by the powers of mere men. He contends, however, that the goſpels of St. Matthew and St. John are undoubtedly inſpired, becauſe they were written by apoſtles, to whom our Lord had promiſed that the Holy Ghoſt ſhould "teach them all things, and bring all things to their remembrance, whatſoever he had

ſaid

ſaid unto them;" but he abandons the inſpiration of the goſpel by St. Luke, and ſeems more than inclined to give up that of St. Mark.

It is very difficult to enter into argument with him on this ſubject; becauſe he has not defined what he means by *inſpiration*, and the omiſſion is not well ſupplied by the editor; but whatever be the import of that word, there is no good reaſon to conſider it as denoting a gift, which was beſtowed on the apoſtles *alone*. The number of diſciples, on whom the Holy Ghoſt deſcended on the day of Pentecoſt, was a hundred and twenty; and had St. Mark and St. Luke been of that number, every argument which is here urged for the inſpiration of the firſt and laſt goſpels, would have proved, with equal force, the inſpiration of the ſecond and third. But there is no reaſon to ſuppoſe that the miraculous gifts of the Holy Ghoſt were confined even to thoſe hundred and twenty men. They ſeem to have been very generally beſtowed on the firſt converts to the faith; for the apoſtles could not, otherwiſe, have deſired the *multitude of diſciples* to look out among *themſelves* ſeven men *full of the Holy Ghoſt*, whom they might appoint to the office of deacon. Nor were theſe effuſions of the Spirit peculiar to the *Jewiſh* Church. Lord Barrington has proved with the force of demonſtration,* that the various gifts of the Spirit enumerated by St. Paul were very plentifully beſtowed upon all the firſt churches of the Gentiles; and, therefore, granting that St. Mark and St. Luke were converted long after our Lord's aſcenſion, it is much more than probable, that thoſe gifts were beſtowed upon them, ſince it is paſt diſpute that they were *helps* to St. Peter and St. Paul in the performance of their apoſtolical duties. But if this be granted, ſurely it is incredible that the degree of inſpiration, which enabled them to *preach* the goſpel to *individual* aſſemblies, was withdrawn from them, when they ſat down to *write* that goſpel for the uſe of the *church* in every age and in every nation.

Our author's reaſoning on this ſubject is often inconcluſive, and ſometimes contradictory; and the whole chapter, when compared with that in which he treats of the authenticity of the New Teſtament, is a piece of very crude compoſition indeed. Even the notes of the editor are leſs ſatisfactory than uſual; and on one occaſion, when he differs from his author,† he ſeems to have forgotten, that St. Paul received the goſpel, which he preached, from none of the evangeliſts, but by immediate revelation from Jeſus Chriſt. He has, however, enumerated various authors whom the ſtudent of theology will do well to conſult for that information which he will not receive from Michaelis, reſpecting the inſpiration of the books of the New Teſtament; and on that account his notes are valuable.

Their value, however, is very inconſiderable, when they are com-

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* See his *Eſſay on the Teaching and Witneſs of the Holy Spirit*, in Biſhop Watſon's Tracts. Vol. IV.

† See P. 86, and Pp. 386, 387.

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pared with the notes ſubjoined to the fourth chapter. In that chapter Michaelis treats of the language of the New Teſtament; but though he diſplays much ingenuity and conſiderable erudition, truth compels us to ſay that ſome of the ſections, into which the chapter is divided, would be worſe than uſeleſs, were not the raſh conjectures of the author corrected by the ſound judgment and ſolid learning of the editor, who never contents himſelf with *index*-reading.

In the firſt ſection ſome very good reaſons are aſſigned why the New Teſtament, or, at leaſt, the greater part of it, was written in Greek rather than in Latin, or any other language which was ſpoken at the commencement of the Chriſtian æra. In addition to them we beg leave to obſerve, that the Greek was then more generally underſtood than any other language; that the Holy Ghoſt foreſaw that it would be of longer duration, as a *living* language, than the Latin, which alone had any pretence to rival it; and that it is poſſible to write, on abſtract ſubjects, with greater preciſion in Greek than in Latin, or any other language, perhaps, that has yet been ſpoken by man. The number of books too that have been preſerved in the Greek language, to which thoſe in the Latin tongue bear a very ſmall proportion, gives the modern interpreter of the ſacred text much aſſiſtance, which he could not otherwiſe have had, in aſcertaining the ſenſe of an obſcure paſſage.

The Greek of the New Teſtament, however, is not always pure; and Michaelis points out, with conſiderable accuracy, the various ſources whence its unclaſſical words and phraſes have been derived. This, ſo far from being an objection to its authenticity, or to the inſpiration of its writers, he ſhews to be a very ſtrong argument in ſupport of both. Of the advocates for the purity of the New Teſtament Greek, Mr. Marſh enumerates only *Pfochenius*, *Stolberg*, *Schmid*, *Georgi* and *Blackwall*; and no other at preſent occurs to us, who has any claim to be conſidered as a ſcholar. On the other hand, *Eraſmus*, *Luther*, *Melancthon*, *Camererius*, *Beza*, *Druſius*, *Caſaubon*, *Glaſſius*, *Gataker*, *Solanus*, *Olearius* and *Vorſtius*, together with *Origen* and *Chryſoſtom*, expreſsly admit that the language of the New Teſtament is not claſſical, but Jewiſh Greek, abounding with Hebraiſms, Rabbiniſms, and Syriaſms. The attempts which have been made by modern infidels to deduce from this fact an argument againſt the inſpiration of the apoſtles and evangeliſts, are ſhewn by our author to have no force; but perhaps the ſubject has never been more ably handled than by Warburton in his *Doctrine of Grace*. In that work the ſophiſms of Shafteſbury and Dr. Middleton are completely expoſed, and what they urged as objections is ſhewn to be the ſtrongeſt proof that the New Teſtament can be nothing elſe than what it profeſſes to be.

From this account of the language of the New Teſtament our author infers the great importance of oriental learning to the Chriſtian divine; and he urges in particular on every clergyman, as a duty indiſpenſable, the ſtudy of the Septuagint tranſlation of the Old Teſta-

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ment, of the works of Joſephus and the elder Rabbins, and of the Syriac verſion of the New Teſtament. To evince the importance of ſuch ſtudies, he actually interprets, through the ſeveral ſections of this long chapter, a variety of texts, which he conſiders as unintelligible to him who is ignorant of Hebrew, Syriac, and the other dialects of the eaſt; but, unfortunately, his learned editor proves, with the force of demonſtration, that nine-tenths of his interpretations are erroneous. Indeed the ſuperiority of the annotator over the author is here ſo conſpicuous, that we truſt no preaching baron, for the ſake of courting the favour of ſuch men as Boetteger, or the late Herder, will henceforth have the impudence to repreſent the learning of England as inferior to that of Germany; for had we not other proofs of the erudition of Michaelis, we ſhould have been tempted, by the peruſal of this chapter, to conſider him as one of thoſe, who, with the help of indexes, make a great diſplay of literature by quoting works which they never read. He talks of *Ciliciſms* with as much confidence as if he had read a number of books written by natives of *Cilicia*, who underſtood no other dialect than their mother-tongue; and he pronounces words and phraſes to be barbarous, though grammatical, only becauſe *he* never met with them in a claſſical author!

His general arguments, however, in behalf of oriental literature are unanſwerable; and though, truſting to his own knowledge of it, he has certainly fallen into many errors, it has yet, in one or two inſtances, as certainly conducted him to truth. We recommend the following interpretation of a moſt important word to our methodiſts and *true churchmen*.

"*Regeneration*—παλιγγενεσια—admits, in the Greek, of ſeveral ſignifications, viz. 1. The Pythagorean tranſmigration of a ſoul into a new body, which, in the proper ſenſe of the word, is a new birth. 2. The reſurrection of the dead. 3. A revolution, ſuch as took place at the deluge, when a new race of men aroſe. 4. The reſtoration of a ruined ſtate. The word is uſed in one of theſe ſenſes, Matth. xix. 28, but not one of them is applicable to Tit. iii. 5, or the converſation of Chriſt with Nicodemus in the third chapter of St. John, who has uſed, inſtead of the ſubſtantive, the verb γεννηθηναι ανωθεν. In both theſe paſſages the regeneration is aſcribed to water, which circumſtance alone might have led a commentator, acquainted with the language of the Rabbins, to the right explanation; eſpecially as Chriſt himſelf implies, by his anſwer to Nicodemus, Ch. iii. 10, that he is ſpeaking of a regeneration, that might be expected to be underſtood by a Rabbi. Various have been the conjectures on the meaning of this expreſſion, and opinions have been formed on ſo important a ſubject and ſo unuſual an expreſſion, without knowledge of the language of the Rabbins, or a due regard to the connexion. It has been imagined that Chriſt intended to expreſs a total alteration of religious ſentiments and moral feeling, that was to be effected by the influence of the Holy Ghoſt and of baptiſm. But how could Nicodemus ſuppoſe that this was the meaning? By what motive could Chriſt have been induced to have uſed (to uſe) a term not only figurative, but even taken in a new ſenſe, to expreſs what he might have clearly explained in a literal and ſimple manner? And with what juſtice could he cenſure Nico-

demus for his ignorance on a ſubject, of which, according to this explanation, he could never have heard. It would occaſion a long and tedious inquiry to enter into a minute detail of the various explanations of this paſſage, and it will be ſufficient to mention that which naturally follows from a knowledge of the Rabbinical doctrines. In the language of the Rabbins, "to be born again," ſignifies "to be accepted of God as a ſon of Abraham, and by following the example of his faith to become worthy of that title." In this ſenſe the connexion is clear, the language is ſuch as might be expected towards a maſter in Iſrael, and the water, to which Chriſt alludes, is that uſed in the baptiſm of a proſelyte, to which the Rabbins aſcribed a ſpiritual regeneration." (Pp. 132, 133.)

If this be a juſt interpretation of the paſſage, and the arguments urged for it ſeem to be unanſwerable, all modern pretenſions to ſudden converſion—to inſtantaneous regeneration, or what, among the methodiſts, is called the *new birth*, are as directly contrary to Scripture as to experience. Regeneration is thus proved to be, what the doctrine of our church and of the antient fathers uniformly repreſents it—"admiſſion into the church or family of Chriſt by baptiſm."

In the fifth chapter our author conſiders the quotations which appear in the New Teſtament from the writings of the old. Of theſe many are introduced, he thinks, merely from habit, or as embelliſhments; and are accommodated to the writer's purpoſe as we accommodate our quotations from the claſſics of antiquity. Others are urged in proof of doctrines; and theſe are always quoted in the words of the original author, and in the ſenſe in which he employed thoſe words.

This diſtinction ſeems to be well founded, and the reader will find ſome good rules by which he may aſcertain to which of the two claſſes any particular quotation belongs. But when the author contends that no prophecy in the Old Teſtament had a *double* ſenſe, he ſeems to have forgotten that the Jewiſh and Chriſtian diſpenſations are but two parts of one great whole, of which the unity could hardly be diſcovered, but for their *primary* and *ſecondary* ſenſe of ſome prophecies. The ſame thing may be ſaid of the typical adumbration of the Chriſtian religion under the rites and ceremonies of the Moſaic law, an idea which he likewiſe rejects, without, as it appears to us, having duly conſidered the ſubject. That much nonſenſe has been written on types, and the double ſenſe of prophecy, by a ſet of cabaliſtic critics who find Jeſus Chriſt pourtrayed in the character of every good man mentioned in the Old Teſtament, muſt indeed be acknowledged; but that there is a logical truth in ſome types, and in the ſecondary ſenſe of ſome prophecies, has been proved by Biſhop Warburton and others, with a ſtrength of evidence which nothing in the chapter before us will ever ſhake. Our author indeed, with a candor which does him honor, admits, that—

"Great diffidence is requiſite on our part in our critical explanations of the Old Teſtament, nor muſt we immediately conclude, that an apoſtle has made

made a falſe quotation, becauſe he has applied a paſſage in the Old Teſtament in a ſenſe, which, according to our judgment, it does not admit. Our own ignorance may be the cauſe of the ſeeming impropriety, and having found by actual experience, and a more minute inveſtigation of the ſubject, that many paſſages, which other critics as well as myſelf had taken for falſe quotations, were yet properly cited by the apoſtles, I truſt that future critics will be able to ſolve the doubts in the few examples which remain." (P. 210.)

In the courſe of this diſquiſition the author proves that the Old Teſtament is very frequently, though not always, quoted from the verſion of the ſeventy. He informs us, that Schulz inferred, from this circumſtance, that *part* of the Old Teſtament verſion, called the Septuagint, was not made in the days of the apoſtles and evangeliſts; but he ſhews, what is indeed known to every ſcholar, that this hypotheſis has not the ſhadow of a foundation. Erneſti, on the other hand, contends that the apoſtles have never quoted from the Septuagint; but as the examples in which their words agree with thoſe of the ſeventy are too manifeſt to be denied, he ſuppoſes that ſuch paſſages in the Septuagint have been purpoſely corrected, according to the New Teſtament, by the Chriſtian tranſcribers. This hypotheſis is ſhewn to be equally groundleſs with the former; and very ſatisfactory reaſons are aſſigned why the Septuagint verſion was generally quoted where it gives the ſenſe of the original Hebrew. The apoſtles, however, according to our author, have ſometimes quoted from a text which agrees neither with the preſent Hebrew, nor with the Septuagint verſion; but the proofs which he urges in behalf of this poſition evince nothing but his own extreme inaccuracy. Indeed ſuch are his quotations, even from works of his own, that we never can implicitly depend upon them; and this chapter, like the former, would be of very little value, were it deprived of the learned tranſlator's notes. The following paſſage betrays a degree of inattention almoſt without a parallel.

"The New Teſtament, therefore, affords ſufficient evidence that our Maſoretic text is in many places corrupted, and ſupplies in many caſes the means of correcting it. But we muſt not, therefore, conclude that corrections of this kind are at all times allowable. Though Stephen, in the ſpeech recorded in the ſeventh chapter of the Acts, has twice departed from the Hebrew text, preferring verſe 14, the Greek reading, and verſe 4, the Samaritan, a verſe which in other reſpects is exceptionable, no inference can be made to the diſparagement of the Hebrew, for though Stephen was a martyr, *he was not inſpired*, and St. Luke has delivered it, not as a commentator, but as a *faithful hiſtorian*." (Pp. 221, 222.)

Though we are not accuſtomed to think with much veneration of the labours of the Maſorites, we are ſatisfied that, if their vowel points be ſet aſide, their text of the Hebrew ſcriptures will be found ſufficiently correct. But what appears to us moſt worthy of animadverſion in this extract, is the aſſertion that St. Stephen was not inſpired. He was one of the ſeven whom the multitude muſt have *per-*

ceived to be "full of the Holy Ghoſt and of wiſdom; he did great wonders and miracles among the people; and he is expreſsly *ſaid* to have been *full* of the *Holy Ghoſt*, and to have ſeen the glory of God and Jeſus ſtanding on the right hand of God." This is the record of a *faithful hiſtorian*, and if it be not ſufficient evidence of Stephen's inſpiration, we know not how the inſpiration of any man could be proved. The reader, however, needs not be under any apprehenſion of the diſparagement of the Hebrew text; for, as Mr. Marſh obſerves, in the paſſage, where St. Stephen is here ſaid to have preferred the Samaritan, "the Hebrew, the Samaritan, and the Greek texts all agree;" and Whitby has proved,* to the conviction of every unprejudiced perſon, that in *apparently* following the Septuagint (v. 14), he has not in *reality* deviated from the Hebrew.

"In the writings of Moſes, ſays our author, *to croſs the ſea* ſignifies to go the *iſlands of the happy*, or *the region of departed ſpirits!*" (P. 224.)

When he hazarded this ſtrange aſſertion, to which nothing in the pentateuch gives the ſlighteſt countenance, it is probable that he had been thinking of Moſes, as of a mere Egyptian philoſopher, and had hence inferred, without conſulting his writings, that he employed certain phraſes as they are ſaid to have been employed in the moſt antient myſteries.

"The Egyptians, ſays Warburton, like the reſt of mankind in their deſcription of the other world, uſed to copy from ſomething which they were well acquainted with in this. In their funeral rites, which was a matter of greater moment with them than with any other people, they uſed to carry their dead over the Nile, and through the Marſh of Acheruſia, and there put them into ſubterraneous caverns; the ferry-man employed in this buſineſs being, in their language, called Charon. Now in their *myſteries*, the deſcription of the paſſage into the other world was borrowed, as was natural, from their funeral rites. So that the Charon *below* might very well refuſe to charge his boat with thoſe whom his nameſake *above* had not admitted."†

We recommend to our readers, with ſome confidence, the laſt ſection of the chapter under review. They will find it proved there that the Rabbinical mode of quotation was adopted by the writers of the New Teſtament, and that it accounts for many of the apparent inaccuracies with which infidels have ſo often charged their quotations.

There was lately a race of very pious perſons, and perhaps it is not even yet extinct, who were greatly alarmed on hearing that in the various manuſcripts and antient verſions of the New Teſtament, many thouſands of different readings are to be found; and that it is often difficult to decide which reading is that which was written or

* See his annotations on the ſeventh chapter of *the Acts of the Apoſtles*.

† *Divine Legation*, Book II. Sect. IV.

dictated

dictated by the inſpired author. To ſuch perſons we recommend an attentive peruſal of the ſixth chapter of the work before us. They will there find it proved, in a very ſatisfactory manner, that the *autographa* of the New Teſtament muſt have been very ſoon loſt or rendered utterly illegible; that, as ſome of the apoſtles dictated to an amanuenſis, their writings, even in their original ſtate, were not probably free from trifling errors; and that of all the various readings, which have been diſcovered by the induſtry of criticiſm, there is not one which affects the eſſential principles of Chriſtianity.

"No book is more expoſed to the ſuſpicion of wilful corruptions, than the New Teſtament, for the very reaſon that it is the fountain of divine knowledge; and if in all the manuſcripts now extant, we found a ſimilarity in the readings, we ſhould have reaſon to ſuſpect that the ruling party of the Chriſtian Church had endeavoured to annihilate whatever was inconſiſtent with its own tenets, and by the means of violence to produce a general uniformity in the ſacred text. Whereas the different readings of the manuſcripts in our poſſeſſion afford ſufficient proof that they were written independently of each other, by perſons ſeparated by diſtance of time, remoteneſs of place, and diverſity of opinions. They are not the works of a ſingle faction, but of Chriſtians of all denominations, whether dignified with the title of orthodox, or branded by the ruling church with the name of heretic; and though no ſingle manuſcript can be regarded as a *perfect* copy of the writings of the apoſtles, yet the truth lies ſcattered in them all, which it is the buſineſs of critics to ſelect from the general maſs." (Pp. 263, 264.)

Our author admits that the *number* of paſſages urged in ſupport of certain doctrines may have been diminiſhed by our knowledge of the various readings; but he contends that there is not one doctrine of which the proof is *weakened* by thoſe readings; and in very ſignificant language he mentions the effect which this circumſtance has produced among his illumined countrymen, whilſt he ſhews that the greateſt part of the variations are of no importance.

"We are certain, ſays he, that 1 John v. 7, is a ſpurious paſſage,* but the doctrine contained in it is not therefore changed, ſince it is delivered in other parts of the New Teſtament. After the moſt diligent enquiry, eſpecially by thoſe who would baniſh the divinity of Chriſt from the articles of religion, not a ſingle various reading has been diſcovered in the two

* This language is certainly too confident; but we have no heſitation to ſay, with Biſhop Horſley, that ſuppoſing the text genuine, the unity of the Father, the Word, and the Holy Ghoſt, which it teaches, appears not to us to be the unity implied in the Catholic doctrine of the Trinity. The diſputed text of St. John, taken by itſelf, affords, at leaſt in our opinion, no proof at all of that doctrine, which, however, is eſtabliſhed by the concurring evidence of many paſſages beſides the two quoted by our author. It is eſtabliſhed completely by the form of Chriſtian baptiſm, which, on the Arian hypotheſis, would be an impious form, and, on the hypotheſis of Socinus and his followers, a combination of impiety with abſurdity.—Rev.

principal paſſages, John i. 1, and Rom. ix. 5, and this very doctrine, inſtead of being ſhaken by the collections of Mill and Wetſtein, has been rendered more certain than ever. This is ſo ſtrongly felt by *the modern reformers in Germany*, that they begin to think leſs favourably of that ſpecies of criticiſm which they at firſt ſo highly recommended, in the hope of its leading to *diſcoveries* more ſuitable to their maxims, than the antient ſyſtem!

"The moſt important readings, which make an alteration in the ſenſe, relate in general to ſubjects that have no connexion with articles of faith, of which the Cambridge manuſcript, that differs more than any other from the common text, affords ſufficient proof. By far the greateſt number relate to trifles, and make no alteration in the ſenſe, ſuch as καγω for και εγω, ελαττων for ηλασσων, Κυριος for Θεος, which in moſt caſes may be uſed indifferently." (Pp. 266, 267.)

"The various readings in our manuſcripts of the New Teſtament have been occaſioned by one of the five following cauſes, 1. The omiſſion, addition, or exchange of letters, ſyllables, or words, from the mere careleſſneſs of tranſcribers. 2. Miſtakes of the tranſcribers in regard to the true text of the original. 3. Errors or imperfections in the antient manuſcript, from which the tranſcriber copied. 4. Critical conjecture, or intended improvements of the original text. 5. Wilful corruptions to ſerve the purpoſes of a party, whether orthodox or heterodox."

The author ſhews that very few paſſages indeed have been wilfully corrupted even by Marcion and his followers, who, of all the ſects of antiquity, ſeem to have been moſt guilty of this fraud. It was the practice of theſe, and other heretics, to reject *in toto* ſuch parts of the New Teſtament as did not harmonize with their preconceived opinions, rather than alter them; which, to any great extent, would indeed have been impoſſible. The various ſects into which the Chriſtian Church was, at an early period, divided, hated each other too cordially, and kept too vigilant a watch over each other's conduct to permit any great or glaring corruption of what all profeſſed to conſider as the fountain of truth; and ſuch alterations as ſeem to have been wilfully made, were probably at firſt marginal notes explanatory of the paſſages oppoſite to them; which, through the ignorance or careleſſneſs of tranſcribers, were gradually transferred into the ſacred text. The author gives ſome admirable directions for collating manuſcripts, as well as ſome very cautious rules for deciding on the various readings; and the whole "chapter has been written, as the learned tranſlator obſerves, with the coolneſs and impartiality," to which we may add accuracy, "of a truly learned critic," regardleſs of every intereſt, but the intereſts of truth.

Much the ſame character may be given of the next chapter. It is replete with learning; but the ſubjects of diſcuſſion are little intereſting to the generality of readers, even of readers whoſe labours are devoted to the ſervice of the church. In thirty eight ſections the author gives a critical view of the moſt celebrated antient verſions of the New Teſtament, viz. The Syriac, Coptic, Arabic, Ethiopic, Armenian, Perſian, Latin, Gothic, Ruſſian or Slavonian, and Anglo-Saxon. Of theſe verſions he ſays that,

"In

"In caſes where the ſenſe is not affected by different readings, or the tranſlator might have taken them for ſynonimous, the evidence of the Greek manuſcripts is to be preferred to that of an antient verſion. The ſame preference is due to the manuſcripts, wherever the tranſlator has omitted words that appeared of little importance, or a paſſage in the Greek original is attended with a difficulty, which the tranſlator was unable to ſolve, and therefore either omitted or altered, according to the arbitrary dictates of his own judgment. On the other hand, there are caſes in which the antient verſions are of more authority than the original itſelf. The greateſt part of thoſe, which will be examined in this chapter, ſurpaſſes in antiquity the oldeſt Greek manuſcripts that are now extant; and they lead to a diſcovery of the readings in the very antient manuſcript that was uſed by the tranſlator. By their means, rather than from the aid of our Greek manuſcripts, none of which is prior to the ſixth century,* we arrive at the certain knowledge that the ſacred writings have been tranſmitted from the earlieſt to the preſent age without material alteration; and that our preſent text, if we except the paſſages that are rendered doubtful by an oppoſition in the readings, is the ſame which proceeded from the hands of the apoſtles. Whenever the reading can be preciſely determined, which the tranſlator found in his Greek manuſcript, the verſion is of equal authority with a manuſcript of that period; but as it is ſometimes difficult to acquire this abſolute certainty, great caution is neceſſary in collecting readings from the antient verſions." (Vol. II. p. 2.)

Few of our readers perhaps will ever employ themſelves in making ſuch collections; but many of them may be called upon by duty to compare the collections made by authors with the common printed text. We beg leave, therefore, to caution them againſt receiving with implicit credit all the various readings which may be offered to them even by collaters of eſtabliſhed reputation; for we have here ſeveral inſtances of different accounts of the very ſame paſſage of the very ſame manuſcript, given by men deſervedly eminent in the republic of letters. Thus, Aſſeman, in his catalogue of the Medicean library, publiſhed at Florence in 1752, aſſerts that the ſtory of the adultereſs, John viii. is contained in the Codex Florentinus of the Philoxenian Syriac verſion, while Adler, who carefully examined that manuſcript, aſſerts the direct contrary. "Deeſt certe, ſays he, et in noſtro, et omnibus quæ vidi utriuſque verſionis Syriacæ exemplis."† Speaking of this paſſage, Storr, according to our author, obſerves that, as it ſtands in the Paris manuſcript, it differs from the text of Uſher's manuſcript, from which it was taken for the London Polyglot. (P. 71.) But Mr. Marſh, after aſſuring us that Archbiſhop Uſher's manuſcript has never been heard of ſince the publication of the London Polyglot, ſays,‡ "I have collated the Syriac text, John viii. 1—11, as printed in the London Polyglot from Archbiſhop Uſher's manuſcript, with

* This is probably a miſtake.—Rev.

† See Mr. Marſh's 31ſt note on Sect. xi. of this chapter.

‡ Note 41, Sect. ii. of this chapter.

the text of the Paris manuſcript of the Philoxenian verſion, printed in Adler's Verſionis Syriacæ, p. 57, and found that the ſix firſt verſes agree, *word for word*, and *letter for letter*, and that in the following verſes are only four trifling differences in ſingle words." Storr indeed ſays, that the difference between the Paris manuſcript and Uſher's, with reſpect to this paſſage, is only *trifling*; ſo that the inaccuracy of the report muſt here be laid principally to the charge of our author; but when ſuch men as he are ſo very inaccurate, and when Aſſeman and Adler, with other collators of manuſcripts, directly contradict each other, it is ſurely prudent to receive with ſome heſitation the various readings with which they preſent us.

Still we are decidedly of opinion that the Greek text of the New Teſtament may often be corrected from antient verſions, more eſpecially from the Syriac; the Sahidic, of which there are two copies in the Britiſh Muſeum; the Armenian; and the Latin. Among theſe our author gives the preference to the old Syriac, called *Peſhito*; though, from his own view of both verſions, we ſhould greatly prefer the Latin. Both are certainly of very high antiquity, not lower, as it appears to us, than the ſecond century; and where they differ from other verſions, they generally agree with each other, as well as with the moſt approved Greek manuſcripts. Of the various Latin verſions, of which there was certainly one in the days of Tertullian, we have here an inſtructive account. They had become numerous before the age of St. Auguſtine, who greatly prefers one of them to the reſt; but that verſion, which has been called the *Itala*, or old *Italic*, if it ſtill exiſt, cannot now be diſtinguiſhed from the others. We think, indeed, with our author, that it could not be the verſion which was uſed in Italy that the biſhop of Hippo preferred; for it is not probable that he was acquainted with an Italian verſion; and the word *Itala*, which gave riſe to the ſuppoſition, is here ſhewn, by very plauſible criticiſm, to be an error of the tranſcribers. The ſtyle of all the antient verſions, which is ſtill viſible in the Vulgate, is certainly far removed from claſſic elegance;

"But, ſays our author, the Latin of theſe verſions is not therefore to be treated with contempt, for though no ſcholar would attempt to imitate their ſtyle, he may learn by their means the language in a greater extent. For it is certain that no man can know more than the half of a language, nor have an adequate notion of its etymology, who is acquainted only with the ſmall portion that is preſerved in elegantly written books. Thoſe phraſes of common life, which are uſed by men of liberal education at fartheſt in epiſtolary correſpondence, and even the expreſſions of the illiterate, are not unworthy the notice of philology." (P. 115.)

We have quoted this paſſage in ſupport of the cenſure which we have paſſed on the author's preſumption in pronouncing barbarous or Ciliciſms, certain words or phraſes in the New Teſtament, only becauſe *he never* found them in a Greek claſſic. For the reſt; his account of theſe antient Latin verſions; of the collection of them by Jerom; and of the preſent Vulgate, is equally learned and juſt.

"The

"The Church of Rome, and the Proteſtant Church, conſider this Vulgate in a very different light. By ſome it is extolled too highly, by others unjuſtly depreciated, who ſpeak with contempt of an antient and excellent verſion, upon the emendations and editions of which ſo great care and pains have been beſtowed. Few have preſerved a proper medium. The Church of Rome is obliged to treat this verſion with the utmoſt veneration, ſince the council of Trent, in the ſixth ſeſſion, declared the ſame to be authentic, and to be uſed whenever the Bible is publicly read, and in all diſputations, ſermons, and expoſitions. Hence ſeveral bigotted divines of that Church, conclude that the Vulgate is abſolutely free from error, and that no one is at liberty to vary from it in a tranſlation or expoſition. But the moſt ſenſible part is of a different opinion, and interpret the words in a moderate ſenſe. According to their explanation, *authentic* ſignifies not *infallible*, but *legal** ; and the council has not declared this verſion to be authentic in all caſes, but only in public readings, diſputations, ſermons, and exhortations; that is, no other verſion ſhall be read in the Church. The words being thus explained, the council of Trent did no more than every church has a right to do, with reſpect to a tranſlation that contains no errors of faith; and the Church of Rome is the more to be juſtified, as it has given the preference to a verſion of the higheſt antiquity." (P. 128.)

The eighth chapter is employed on the manuſcripts of the Greek Teſtament, which were written before the invention of printing. Theſe are undoubtedly of very great importance; for though our common text may be, and probably is, more correct on the *whole* than any *one* manuſcript now exiſting, yet, as our author obſerves, no *printed* edition can be held as *authority* to decide on the *genuineneſs* of a *controverted* text. Some over-zealous proteſtants, by endeavouring to convict the Church of Rome of altering the Greek manuſcripts in order to bring them to a cloſer agreement with the Vulgate, have done what they can to deprive even the manuſcripts themſelves of this authority, and of courſe to undermine the foundations of the doctrine of Chriſt; but it is here completely proved that this charge againſt that Church is a groundleſs calumny. Some ſuch alterations may have been introduced into modern manuſcripts by thoſe Greeks who took refuge in Italy from the fury of the Turks, and who, with the ſycophantiſh ſpirit of their degenerate nation, wiſhed to gain the favour of the court of Rome; but there is not even the ſhadow of evidence that any deſign was entered into at the council of Florence to corrupt the antient manuſcripts. Thoſe manuſcripts were indeed ſo diſperſed, and many of them, at that period, ſo utterly unknown, that no ſuch deſign could have been effectually carried into execution.

Of antient manuſcripts there appears to our author to have exiſted four principal editions.

"1ſt. The Weſtern edition, or that formerly uſed in countries where the Latin language was ſpoken, for our modern manuſcripts have been

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* This was unqueſtionably the meaning of the council.—Rev.

chiefly

chiefly brought from Greece. With this edition coincide the Latin verſion, which was made from it, more eſpecially as it ſtood before the time of Jerom, and the quotations of the Latin fathers, not excepting thoſe who lived in Africa, though Jerom, in his correction of the Vulgate, made frequent uſe of manuſcripts that were written in Greece.

" 2d. The Alexandrine or Egyptian edition. With this, as might be naturally expected, coincide the quotations from Origen, which Grieſbach has collated with very particular care, as alſo the Coptic verſion.

" 3d. The Edeſſene edition, which comprehends thoſe manuſcripts from which the old Syriac verſion was made. Of this edition we have at preſent no manuſcripts, a circumſtance by no means extraordinary, when we recollect that the Syriac literati had an early prejudice for whatever was Grecian, and that the Eaſt, during many ages, that elapſed after the fifth century, was the ſeat of war and devaſtation. But by ſome accident, which is difficult to be explained, we find manuſcripts in the Weſt of Europe, accompanied even with a Latin tranſlation, ſuch as the Codex Bezæ, which ſo eminently coincide with the Syriac verſion, that their relationſhip is not to be denied. All theſe three editions, though they ſometimes differ in their readings, harmonize very frequently with each other. This is to be aſcribed in a great meaſure to their high antiquity, for our oldeſt manuſcripts belong to one [or other] of theſe editions, and the tranſlations themſelves are very antient. A reading, confirmed by the evidence of all theſe three editions, is ſupported by the very higheſt authority, but it muſt not be conſidered as infallible, ſince the true reading may be ſometimes found only in the fourth.

" 4th. The Byzantine edition, or that in general uſe at Conſtantinople, after this city was become the capital and metropolitan See of the eaſtern empire. With this edition thoſe of the neighbouring provinces were cloſely allied. To it are likewiſe to be referred the quotations of Chryſoſtom, and Theophylact, biſhop of Bulgaria, with the Slavonian, or Ruſſian verſion." (Pp. 175, 176, 177.)

Of theſe four editions, our author and his learned tranſlator have deſcribed no fewer than 469 manuſcripts, which have been wholly or partially collated; and of theſe manuſcripts the Codex Alexandrinus, the Codex Vaticanus, and the Codex Bezæ or Cantabrigienſis have attracted moſt of their attention. To this theſe codices are indeed well entitled; for they are certainly the moſt antient manuſcripts which are now known to exiſt; and two of them comprehend, each, the whole Bible. Both Michaelis and Mr. Marſh conſider the Codex Alexandrinus as the leaſt antient of the three; but we are far from being converted to their opinion. Whether it be more or leſs valuable than the Codex Vaticanus, as we have not collated them, we have no right to ſay; but taking for granted the facts here ſtated, or data on which critics form their judgment of the antiquity of manuſcripts, we ſhould conclude the Alexandrinus to be of at leaſt equal antiquity with the Codex Bezæ, which both critics admit to be more antient than the Codex Vaticanus. If the extracts which Mr. Marſh gives in page 898, from an inſcription on a monument erected in the time of the Peloponneſian war, and in page 899, from the antient ſarcophagus preſerved at Florence, be *fac-ſimiles*, we muſt conclude the Codex

Codex Alexandrinus to be of the higheſt antiquity; for there is no perceptible difference between it and them, though the letters of Codex Bezæ have very little reſemblance to either.

To the arguments of Grabe and Woide for the high antiquity of the Codex Alexandrinus, which arguments are not here confuted, Michaelis oppoſes the following as determining his judgment.

"I confeſs that there is a circumſtance which excites a ſuſpicion, that the Alexandrine manuſcript was written after Arabic was become the native language of the Egyptians, that is, one, or rather two centuries after Alexandria was taken by the Saracens, which happened in the year 640. The tranſcriber confounds, and that, if I am not miſtaken in many inſtances, the two letters M. and B. an exchange which frequently takes place in Arabic." (P. 207.)

But does ſuch an exchange as this take place in no language but Arabic? We have ſeen a Greek manuſcript written where Arabic was never the native language, in which the letters M P were frequently ſubſtituted for B; and who knows that ſome ſuch confuſion of letters was not frequent in Egypt before the taking of Alexandria by the Saracens? It ſeems likewiſe to be very little probable, that after Mahommedaniſm had become the dominant religion of Egypt, and when there is reaſon to believe that the Chriſtians of that country were deeply infected with the hereſies of the age, the writer of the Alexandrine manuſcript would have prefixed to the pſalms the epiſtle of *Athanaſius* on their value and excellence. No doubt, this *might* have been done by ſome good Catholic, who, amidſt the apoſtacy of the age, ſtill revered the memory of the orthodox father; but how many chances are there againſt the individual Codex Alexandrinus being, in the eighth or ninth century, written by ſuch a Catholic?

In our author's account of this manuſcript we have a wonderful inſtance of German prolixity in the compoſition of books. He had publiſhed, in the third edition of his introduction to the New Teſtament, a deſcription of the Codex Alexandrinus, which he afterwards diſcovered to be defective, and, in ſome particulars, erroneous; and he was deſirous, as became a lover of truth, to correct his errors in the fourth edition. In ſuch circumſtances, an Engliſhman would either have written a new deſcription of the codex, or have altered and enlarged the deſcription which he had formerly publiſhed; but Michaelis adopted a method of correction different from both theſe. He publiſhed his former deſcription without the ſlighteſt alteration or improvement of any kind; but *prefixed* to it a new deſcription ſupplying its defects, and correcting its errors; by which means he directly contradicts himſelf, oftener than once, when treating of the ſame ſubject, in the ſame ſection of the eighth chapter of his work! This clumſy contrivance is noticed by Mr. Marſh, though he felt not himſelf at liberty, in performing the duties of a tranſlator, to improve the plan of his author.

Since the ſects of modern miſſionaries and *true churchmen* aroſe, we have

have repeatedly had occaſion to exhort our national clergy to pay more attention, than ſeems generally to be paid, to the works of antient Chriſtian writers, whether deemed orthodox or heretical. In the ninth chapter of the work before us the reader will find ſome very cogent arguments to enforce our exhortations. Michaelis, who values the fathers, as we do, not for their *opinions*, which are often erroneous, but for the teſtimony which they bear to important *matters of fact*, has proved, with complete evidence, that the true reading of a particular text of ſcripture may often be aſcertained, with greater confidence, from the writings of an *Origen*, a *Clemens Alexandrinus*, or an *Ephrem*, than from the moſt antient manuſcript of the New Teſtament, which is now in exiſtence. To this excellent chapter we have nothing to object: it is learned, rational, and candid.

To the tenth chapter the ſame character cannot be allowed. The ſubject under diſcuſſion is *conjectural emendation of the Greek Teſtament*; a deſperate remedy, to which, as the learned tranſlator well obſerves, recourſe ought never to be had, but when the diſeaſe is otherwiſe incurable. Such was the caſe of the very few manuſcripts which the editors of the firſt printed Bibles had an opportunity to collate; but it is far otherwiſe now; and no reading ought to be admitted which is not authorized by ſome antient manuſcript, ſome antient verſion, or the teſtimony of ſome eccleſiaſtical writer of eſtabliſhed character. It is true that our author reprobates in the ſevereſt terms *theological conjecture*, or profeſſed emendations according to what is called the *analogy of faith*; but between *theological* and *critical* conjecture the boundary is not diſtinctly marked, and it is not poſſible ſo to mark it. Every ſcriptural critic is likewiſe a divine, and every divine favours a particular ſyſtem.

In the eleventh chapter there is nothing worthy of particular notice; but the twelfth is a valuable morſel of criticiſm. The reader will find in it a very ſatisfactory review of the principal editions of the Greek Teſtament which have been publiſhed ſince the revival of learning and the invention of printing. Among theſe the Complutenſian edition, the various editions by Eraſmus, by Stephens, and by Beza; the editions of Colinæus, of Biſhop Fell, of Mill, of Bengel, of Wetſtein, of Grieſbach, of Matthei, and of Birch, claim moſt attention both from our author and from his excellent tranſlator. In the courſe of their diſquiſitions, they have made it very apparent that Eraſmus tranſlated occaſionally from the Latin verſion; that Stephens ſometimes applied conjectural criticiſm to the ſacred text; and that Beza, with the good faith of *modern* Calviniſts, introduced, at leaſt, into his firſt edition, ſuch readings as favoured his peculiar notions; though different readings were authoriſed by ten times the number of antient manuſcripts. Of all the editions which have yet been publiſhed, the text of Grieſbach's ſeems moſt worthy of confidence; for it appears from this review, that the learned editor admitted not into it a ſingle word or phraſe, for which he had not ſome antient and unqueſtionable authority. It is indeed an edition of the Chriſtian ſcriptures, which,

as it may be republiſhed at no great expence, ought to have a place in the library of every clergyman; whilſt the more voluminous editions of Mill and Wetſtein are calculated only for thoſe who have leiſure and inclination to devote their time to ſacred criticiſm. In comparing the merits of thoſe two celebrated editions, Michaelis, with the learned world in general, gives the preference to that of Wetſtein; though he convicts the editor of many inaccuracies, and more than inſinuates that his judgment is occaſionally warped towards the Socinian mode of criticiſm. Mr. Marſh, without inquiring into Wetſtein's theological opinions, very ably defends his critical *integrity*, and convicts Michaelis of inaccuracy himſelf in almoſt every objection which he has made to the accuracy of Wetſtein.

In the thirteenth chapter, which concludes the firſt part of this elaborate and valuable work, the leſs learned reader will receive much curious information concerning the marks of diſtinction, and diviſions of the Greek Teſtament. The various points, which have a place in the printed editions, are all modern; and our author gives conciſe, and, with the aid of his tranſlator, a ſatisfactory hiſtory of them; ſhewing that difficulties may often be removed from the ſcriptures, merely by a change of the punctuation, which is of no authority as being no part of the original text. The Iota ſubſcriptum, and the Spiritus aſper, are likewiſe ſuſpicious in manuſcripts profeſſing to be antient; and all the accents of the New Teſtament are clearly proved to be ſpurious. Both Michaelis and Marſh, however, are of opinion that the antient as well as modern Greeks read and ſpake by accent; and many authorities are quoted to prove that the antients attended to accent without violating quantity; but this is a queſtion, which learning alone cannot decide. Is it poſſible to place an accent on a ſhort vowel without lengthening the ſound of that vowel? Thoſe, who have the beſt muſical ear, and who have paid particular attention to the ſtructure of the larynx, and the modulation of the human voice, ſeem to be agreed that it is not; and what is in itſelf impoſſible was certainly not performed by the antient Greeks. When profeſſor Reiz declared that he heard a Greek prieſt "raiſe the tone of his voice without lengthening the ſound when he pronounced a ſhort ſyllable which had an accute accent," he doubtleſs ſaid what he believed to be true. We queſtion not his authority, but the delicacy of his *ear*; for we know, by experience, that the prieſt would *tell* him that he had not lengthened the ſyllable; and if the profeſſor was not accuſtomed to meaſure muſical or vocal ſounds, or had not an ear capable of ſuch an operation, he would naturally give credit to his informer. The writer of this article has heard a Greek eccleſiaſtic and a very learned Hungarian read Homer; and they both *affirmed* that they had not lengthened the ſhort ſyllables, on which they placed the accute accent; but he took the liberty not to believe them, becauſe his own ear and the ears of other people more accuſtomed to the meaſuring of ſounds, aſſured him that the affirmation was falſe. The caſe is far otherwiſe with reſpect to what is called the Engliſh accent. By it the tone is

neither

neither raiſed nor lowered; and when the ſtroke is given to a conſonant, the *ſtreſs* may be very diſtinctly marked, and yet the *ſyllable* be pronounced in the ſhorteſt time poſſible.

(To be continued.)

An Account of the Travels into the interior of Southern Africa. In which is conſidered the importance of the Cape of Good Hope to the different European Powers, as a Naval Military Station; as a Point of Security to our Indian Trade and Settlements during a War, and as a Territorial Acquiſition and Commercial Emporium in time of Peace: with a Statiſtical Sketch of the whole Colony. Compiled from authentic Documents by John Barrow, Eſq. 4to. Vol. II. p. 452. Cadell and Davies. 1804.

THE eſtimation in which the author's former volume has been, and is held, encouraged him to add the preſent performance, which he conſiders as an attempt to finiſh an incomplete work. In a preliminary chapter our author preſents his conception of the firſt and ſecond ſubjects of his production.

"The natural hiſtory" (he ſays) "of a country little known; the general deſcription of its ſurface and appearance; the manners, cuſtoms, and ſtate of ſociety, of the ſeveral claſſes of inhabitants, furniſh a vaſt fund of uſeful and agreeable information; but they do not conſtitute a whole."

After this outline of the objects of his firſt volume, he proceeds to the ſecond.

"A number of other ſubjects muſt be diſcuſſed and deſcribed before our knowledge of that country can be ſaid to be complete. Among theſe are, not the leaſt important, the local advantages it may command in a political, military, and commercial point of view, either with reſpect to itſelf, or in its relations with other countries; its reſources, and their application; its revenues, juriſprudence, population, and a variety of other points which, when attentively taken, form a topographical and ſtatiſtical account, from whence both the ſtateſman and the philoſopher may be inſtructed and amuſed."

A great variety of opinions were entertained reſpecting the importance of the Cape of Good Hope, moſt of them, Mr. Barrow thinks, founded on a very limited view of the ſubject, and on an imperfect knowledge of the country. This writer deems the Cape very important to Britain, and by no means approves the policy which ceded ſuch a valuable poſſeſſion. He notices the aſſiduity of the French in extending their knowledge of India, and the parts of Africa that have an intercourſe with that country. He gives a ſhort account of the various authors who have written concerning the ſouth of Africa, and alſo the charts which illuſtrate thoſe coaſts. He calls in queſtion the authenticity of a very great portion of Vaillant's travels. The preliminary

minary chapter closes with enlarging on the value of the Cape of Good Hope to Britain.

The second chapter describes a military expedition to the Kaffer frontier. On the departure of Lord Macartney for England, the natives, instigated by malignant persons in the Cape Town, became unruly and rebellious, and were guilty of various acts of disorder and insurrection. The activity of government having suppressed the disturbances, Mr. Barrow offered to visit the interior country, to conciliate the inhabitants, and send to the Cape those whom he should find instigating sedition. The offer was accepted, the journey was undertaken, and afforded the materials for describing the physical and moral state of Caffraria.

On the 8th of March 1799, Mr. Barrow joined a Serjeant's party of Dragoons, at a pass that leads over the mountains near Cape Town, and crossing the ridge penetrated into the country of the Hottentots and the Dutch colony. The first circumstance which struck our traveller in contemplating these people was their cruelty to animals. In that part of Africa the pasturage is good, but there is not much agriculture. Trees are as rare (says Mr. Barrow) as Dr. Johnson found them in Scotland. On the second day of their journey they could find no place of entertainment but a shoe-maker's hovel, which also served the neighbours as a kind of a tavern; but victuals and liquors were presented in such a disgusting stile as Britons could not bear. As they advanced, they met with various Missionaries, whose manners and habits assimilated more with their own. Leaving the districts which these occupied they proceeded in their journey, and lost two soldiers in crossing a river. For several pages our author suspends the narrative, and exhibits a dissertation on the probable advances and recesses of the sea in those parts. His reasoning being merely conjectural upon this subject, it would answer no purpose to repeat it to our readers. On the tenth day of their journey they reached a country which was very beautiful and fertile, abounding in tobacco, fruit, and vines; the vineyards are extremely good, but there is very little skill employed in making the wine. Our travellers kept near the Eastern coast, and by the time they had reached Mossel Bay, about three hundred miles from the Cape, they found a tract composed of large and beautiful plains intersected by numerous rivers, and abounding in lakes full of excellent fish. The boors, of Dutch extraction, work very little, but make the Hottentots labour for them; and Mr. Barrow thinks that these colonists are better fed, more indolent, more ignorant, and more brutal, than any set of men bearing the reputation of being civilized, upon the face of the whole earth. We are not indeed surprized that an Englishman should find an amalgamation of Dutchmen and Hottentots, a composition very little to his taste; but we think him too liberal in allowing to Dutch boors the reputation of being *civilized.*

Hitherto our traveller had chiefly contemplated the general aspect of the country, and the manners of the inhabitants. Arrived in Plattenberg's

berg's Bay, he finds conſiderable opportunities for botanical reſearch, and alſo for zoology. Meanwhile the rebellious boors having been completely ſubdued, the delinquents were tried, but treated with great lenity. The farther the travellers advanced from the ſeat of Government the more they found the Dutch boors oppreſſive and cruel to the wretched natives. Even the higher ranks of Dutch, who chiefly reſide in Cape Town, are extremely brutal and groſs in their manners and converſation.

"Grown (ſays our author) into affluence by the general proſperity that followed the conqueſt of the ſettlement, ſerjeants, and corporals, and trumpeters, are now men of the firſt conſequence, keep their ſlaves, and horſes, and carriages, and wallow in all the luxuries that the colony affords. But, though they aſpire to the rank of gentlemen, they cannot diſguiſe the cloven foot."

Theſe remarks our author illuſtrates by very ſtriking inſtances. Vulgar as many of theſe Dutchmen are they are extremely tenacious of rank, and many diſputes ariſe between their ladies about precedency. There is little of domeſtic affection among the Coloniſts, and children are trained to cruelty and oppreſſion. The Hottentots are capable of ſtrong attachments, and very grateful to Europeans by whom they are well treated. They highly regarded the Britons, and the chief boon they prayed from them was protection from Dutchmen. The Kaffers are more manly and energetic than the Hottentots, and were not near ſo paſſive to Dutch oppreſſion. The Kaffers are free, and are not yet included in the Slave Trade. They are particularly fond of dogs, and the country is almoſt overrun with theſe animals, but, fortunately, madneſs is unknown among them. As our travellers advanced into Caffraria they found their ſituation ſomewhat alarming, and it was not judged expedient to penetrate into the thickets with which that country abounds. Our author returned to the Cape, on the 8th of June, after an abſence of three months. Many of the inhabitants of the Cape became reconciled to the Britiſh government, and the Coloniſts were very far from rejoicing when they found it was to be returned nominally to Holland, but really to be given up to France.

Chapter third conſiders the importance of the Cape of Good Hope as a military ſtation. Britain had regarded the capture of this ſettlement as a very important acquiſition. Mr. Dundas, in deviſing meaſures for the adminiſtration of the new poſſeſſion, propoſed to combine the intereſts of the public with the intereſts of the Eaſt India Company, and with that double view recommended Lord Macartney as Governor. Mr. Dundas regarded this ſettlement as a poſſeſſion of the very higheſt importance to the Britiſh territories in India, and, therefore, thought it ought never to be relinquiſhed. The Earl of Macartney was of the ſame opinion. As a military ſtation the Cape has the following advantages. In time of war ſhips are navigated in a great meaſure by Laſcars, who cannot bear the fatigues of a long voy-

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age ſo well as Engliſh ſeamen; when they have no reſting place they are ſeized with infectious diſtempers that communicate to the troops which ſo many ſhips carry out in time of war. The Cape ſerves as a half way houſe, refreſhes theſe mariners, prevents diſeaſes among them, and through them to the ſoldiers. Regiments have very frequently arrived at the Cape in a ſickly ſtate, and have, in a few weeks, been completely recovered by the climate and proviſions: but it is not only beneficial in reſtoring to health troops paſſing to India; it ſerves as a wholeſome and commodious ſtation for forces that may be ſent either to the Eaſt or Weſt Indies. It is peculiarly favourable for performing the exerciſes that train recruits to be ſoldiers. The middle temperature between heat and cold, enables the learner to undergo the fatigues of drilling with a facility which would be impracticable in tropical latitudes. It is, moreover, an excellent hoſpital for invalids from India. Soldiers may be ſubſiſted for a comparatively ſmall expence at the Cape: this our author evinces by very accurate calculations.

The fourth chapter views the importance of the Cape as a naval ſtation. The obſervations on this ſubject are introduced by a ſhort ſketch of the benefits of commerce, eſpecially to Britain. Naval places of call are of leſs conſequence, our author admits, to Britiſh ſeamen than to any other navigators, who do not ſail ſo quickly, and have not ſuch proviſions to maintain them in health during a long voyage. Nevertheleſs the Cape is of high importance as a naval ſtation. Even to Engliſh ſailors it is often requiſite to have a port where they may both refreſh and refit. But in other points of view it is ſtill more important. In time of war it commands the entrance into the Indian Seas; and can intercept both the commercial and war ſhips of the enemy. A ſmall ſquadron ſtationed there would watch the ſeas, and beſides would prevent the enemy from refreſhing at the ſame centrical place. It would give us the command of the whole trade of India and China. Our author follows this reaſoning by local details on the beſt places for maritime ſtations in that vicinity.

Chapter fifth conſiders the importance of the Cape in a commercial view, and as a depot for the Southern Whale Fiſhery. Our author opens this chapter with an account of the deſigns of the Dutch in taking poſſeſſion of the Cape.

"The original intention of the United Provinces, in forming a ſettlement at the Cape of Good Hope was, that of its being a place of refreſhment for the ſhipping of their Eaſt India Company, beyond which they thought it not prudent to extend its uſe till very lately; after they had perceived the advantages it poſſeſſed as a military depot for forming and preparing their troops, which were intended to ſerve in their Indian ſettlements."

They permitted foreign ſhips to refit and refreſh at the Cape, but as they poſſeſſed a monopoly of ſupplying ſuch ſhips with proviſion sthey exacted double prices. The great object of the Dutch ſettled there

was private gain, and their Eaſt India Company conſidering it merely as a ſtation, took no effectual means to render it a flouriſhing ſettlement; and under the Dutch its opulence was very inconſiderable. The Dutch Eaſt India Company were jealous of eſtabliſhing a power at the Cape which in the ſtate of their ſtrength might throw off dependence on Holland, and even overawe the Dutch ſettlements in India. For all theſe reaſons the Dutch were very far from rendering, or attempting to render, the Cape ſo productive a poſſeſſion as it could be made in more powerful hands. Their policy reſpecting this ſtation, if not injudicious, was unavoidably narrow.

Our author proceeds to conſider the policy of declaring the Cape a free port, which he thinks,

"Though profitable to ſpeculators and the inferior nations of Europe trading to the Eaſt, muſt infallibly have proved ruinous to the concerns of the Engliſh United Company of Merchants trading to the Eaſt Indies. The ſales of Leadenhall-ſtreet would ſuffer beyond calculation, were ſuch a meaſure to be adopted by the Dutch; and of all nations the Engliſh would be the laſt to benefit by it; whilſt the Danes, Swedes, Spaniards, and Portugueze, would find their advantage in purchaſing cargoes of India and China goods at the Cape of Good Hope, at a moderate advance, and without duties, in preference of applying to the London market, where they are liable to duties or puzzled with drawbacks; or rather than proſecute the long and expenſive voyage through the Eaſtern ſeas."

The Americans would profit very conſiderably by the freedom of that port. At preſent, with very ſmall ſhips and proportionate capitals, they find their accounts in the India and China trade, excluſive of that part which employs them in carrying home the private property of individuals who have acquired fortunes in India. With the returns of their lumber cargo, which they could always diſpoſe of at the Cape, if a free port, and the produce of their South Sea Fiſhery, they would be able to purchaſe a cargo of China goods. It is obvious, that the Americans trading directly to India and China, can afford to underſell, from their imported cargoes, the Engliſh Weſt India merchants in our own iſlands, notwithſtanding the drawbacks allowed on exports from Leadenhall-ſtreet. Much more might they underſell them if allowed to enjoy the additional benefits of the Cape trade. Theſe are all arguments againſt ſuffering the Cape to be opened as a free port.

Mr. Barrow next enquires—

"To what extent the Cape of Good Hope might have been rendered advantageous to the intereſts of the Britiſh empire, as an emporium of Eaſtern produce? As furniſhing articles of export for conſumption in Europe and the Weſt Indies? As taking, in exchange for colonial produce, articles of Britiſh growth and manufacture."

The grand objection againſt making the Cape an emporium between Europe and the Eaſt Indies, and between the Weſt Indies, America, and Aſia, is the diminution of the profits of the Eaſt India Company, and conſequently of the public revenue. In anſwer to this objection

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our author obſerves, that, according to the account of the Directors themſelves, the Company is fully competent to the ſupply of the Eaſt India and China markets in commodities of Britiſh growth or manufacture, at ſo cheap a rate as to preclude European competitors.—The Americans only can underſell them in the India and China markets. From this fact it follows that the Eaſt India Company, if the Cape were in poſſeſſion of Britain, could eaſily ſupply that emporium with the produce and manufactures of Great Britain, at ſo cheap a rate as to underſell any other nation. The Americans, excluded from an extenſive market at the Cape, would not find their account in trading to India and China. Other foreign nations trading to the Cape might there be accommodated with Britiſh goods and manufactures, and the returns from India and China. A very extenſive trade might be opened from the Cape for both Britiſh and Eaſtern commodities, with Brazil, and other parts of South America; which, whether belonging to Portugal or Spain, are at preſent very ſcantily ſupplied. During the ſhort time that the Engliſh held the Cape the traffic with South America was great, and rapidly increaſing.

"Were therefore the Cape to become a commercial depot in the hands of the Eaſt India Company, (ſays the author) the conſumption, in Spaniſh and Portuguese America, of Eaſtern produce, would increaſe to a very great extent, for all which they would pay in ſpecie; and as the Company feel the greateſt want of ſpecie for their China trade, and ſtill more for the neceſſary uſes of their Indian empire, the ſupply of hard money they would thus obtain, would conſiderably leſſen, if not entirely put an end to, the difficulties under which they now labour on that account."

If the emporium were thus well ſupplied by Britiſh and India goods, the clandeſtine trade carried on under neutral colours would be deſtroyed, becauſe the traders could not afford to ſell at ſuch a low price as the Company; and the Company, from their ability to underſell all competitors, would thus procure the monopoly of the India trade. Our author illuſtrates this general remark by particular details.

He afterwards proceeds to conſider the advantages of the Cape as furniſhing exports and receiving imports. The articles of that country which might be advantageouſly exported to India and China, Europe, America, and the Weſt Indies, are chiefly grain and pulſe, wine and brandy, wool, hides and ſkins, whale oil and bone, dried fruits, ſalt proviſions, ſoap and candles, aloes, ivory, tobacco. The wheat produced at the Cape is equal to any in the world, and is ſold at a very reaſonable price. The greater number of ſeaſons are fruitful, and yield a ſurplus, which is laid up againſt ſeaſons of ſcarcity. Barley is alſo a very productive crop. Pulſe may be ſupplied to any amount. Wine and brandy are the ſtaple commodities of the Cape. Hitherto the cultivation of the vine bears no proportion to the excellence of the grape; but by Britiſh induſtry and ſkill it might be rendered a moſt productive article, that could be ſupplied to the Eaſt and Weſt Indies, and alſo to Britain, in ſuch quantities as very greatly to

diminiſh our expenditure for European wines. The beſt wine at the Cape is that which reſembles Madeira, and equals it in ſtrength and flavour. Another ſpecies reſembles old hock. We do not, however, find any beverage that bears any likeneſs, of taſte or colour, to either port or claret; but grapes of that kind might, perhaps, be raiſed in the ſame climate and ſoil which affords other wines of ſuch an exquiſite flavour. In the poſſeſſion of the Engliſh, wool became a very valuable article at the Cape, and might be rendered much more important. The other articles enumerated as propoſed exports appear alſo abundant, and in Britiſh hands might be rendered much more productive. The ground on which Mr. Barrow forms his reaſoning concerning probable exports, is the exportation of the four years during which England both held and cultivated the colony. He next conſiders the imports from England, and from India and China, and ſubjoins detailed accounts.

Our author, laſtly, views the advantages that might reſult to England by eſtabliſhing at the Cape a kind of central depot for the Southern Whale Fiſhery. In introducing this topic he repeats various obſervations which, however common, muſt always be important: that the ſtrength and ſecurity of the Britiſh empire chiefly depend on navigation; that the ſea is the great ſource of her wealth and power; that our navy is the great bulwark of the empire; that fiſheries are moſt important nurſeries for ſeamen. He conſiders fiſheries in a different point of view; as furniſhing materials for food and accommodation. The home fiſhery ſupplying the markets with food, and the whale fiſhery furniſhing our warehouſes with oil, are of the firſt commercial importance as well as naval. We have attended, Mr. Barrow thinks, too little to our fiſheries, and ſuffered foreign powers to engroſs a great portion of that ſource of riches and ſtrength. Within the laſt twenty years fiſheries, both for food and other accommodations, have occupied a much greater ſhare of legiſlative attention; nevertheleſs the principles of that ſpecies of induſtry have not been completely underſtood. The Southern Whale Fiſhery neceſſarily requires a very conſiderable advance of capital before any returns of profit. By the poſſeſſion of the Cape the charges of outfit would, in our author's opinion, be very much diminiſhed. Inſtead of carrying out proviſions to ſupply the whole voyage, the crews would have an opportunity of acquiring ſtores at the Cape, at a more reaſonable expence, and if this ſtation were made a central depot for the Southern Whale Fiſhery, it might be the means of throwing into Britiſh hands the monopoly of ſpermaceti oil. At preſent, when at war with the French and Dutch, our whalers have no port from Europe to the South Sea, wherein to refit or refreſh, except in the Portugueſe ſettlements, and thither, in the preſent ſtate of politics, admiſſion is very precarious, but the poſſeſſion of the Cape would entirely remove this inconvenience. Thence we might employ ſmall ſhips as well as great.

"Such ſmall craft (ſays our author) might alſo find their advantage in running down to the iſlands in the South Seas and picking up a cargo of ſeals, and thus anticipate the Americans, who, by means of their fiſhery and ginſeng, and the produce of their lumber carpoes, have worked themſelves, as we have already had occaſion to notice, into a valuable portion of the China trade. Whereas if oil taken on the coaſt by the ſmall craft of the inhabitants of the Cape, which might alſo include oil taken by foreign fiſhermen, and exchanged by them for India or China goods, were admitted to entry in Britiſh-bottoms into Great Britain at a low colonial duty, the foreign fiſhermen, who never can be excluded from fiſhing on the coaſts of Africa, might find a market for their oil there."

The ſituation of the Cape might thus be an important depot for Britiſh trade with America.

Having endeavoured to ſtate the different advantages of the Cape to Britain, as a military and naval ſtation, as a ſeat of commerce, and a depot for the Southern Whale Fiſhery, our author laſtly contemplates its value as a territorial acquiſition, and for this purpoſe preſents a topographical deſcription, and a ſtatiſtical ſketch of the ſettlement, which conſtitute the ſubject of the ſixth and laſt chapter.

This colony extends from the Cape of Good Hope to the North-eaſt as far as the great Fiſh river, about 580 miles: to the North-weſt, to the mouth of the Kouſſie river 320: and from that ſpot, acroſs the country, to the great Fiſh river, about 500 miles. The ſhape of the colony is a trapezium, ſomewhat approaching to a triangle. Reduced to a parallelogram, it comprehends about 120,000 ſquare miles, (ſomewhat leſs than 350 miles ſquare.) It is extremely deficient in population, notwithſtanding the excellence of the climate and ſoil; but the ſcantineſs of the inhabitants is, in a great meaſure, owing to the impolicy and oppreſſion of the Dutch which has driven great numbers of the ancient inhabitants from thoſe countries. For its extent it abounds in rivers well ſtored with fiſh; and contains chains of very high mountains. The Dutch Eaſt India Company eſtabliſhed a Civil Government to rule both the Coloniſts and the Hottentots; but juſtice was very little obſerved. Crimes were committed by the Coloniſts with impunity, and the poor Hottentots muſt either fly or ſuffer. The country was divided into diſtricts, which our author enumerates in detail, and deſcribes the productions, population, and uſages.—The lands were firſt obtained by the Dutch from the Hottentots by purchaſe. The Hollanders extended theſe poſſeſſions by force, and made grants of land on the four following tenures:—1ſt, Loan lands, or grants on yearly leaſes, and a ſpecified rent; but if the rents were punctually paid, it was underſtood the leaſes were to be annually renewed; ſo that the tenure of the loan farms was perpetual if the rents were conſtantly and regularly paid. 2d, was gratuity land, originally granted in loan, but afterwards converted into a kind of copyhold eſtates. 3d, are quit-rents on lands allowed by government to be occupied on paying a ſhilling an acre. 4th, Real eſtates, ſubject to no rent. Theſe eſtates appeaa not to be hereditary, and the conſe-

quence of ſuch a tenure, as may naturally be expected, is a total inattention of the proprietors to the permanent value of the lands, and a deſire to make the moſt of them as long as the poſſeſſion laſts. The coloniſts abound in the neceſſaries of life, but have very little of ſocial or intellectual enjoyment. Theſe laſt deficiencies appear, however to result from the people themſelves, and not their ſituation. In Britiſh hands mental enjoyment might be very eaſily introduced. True to their origin, theſe Dutchmen are extremely addicted to petty traffic, and to the avarice which chiefly appears both in individuals and nations of an inferior mercantile character. Many of them are a kind of brokers for tranſacting buſineſs between the country and town; and, really the narrative exhibits avarice as the Dutchman's chief ſpring of action as clearly, though not ſo ſtrongly, as the fell ſatiriſt of Hollanders, Dean Swift, who, in the character of Gulliver, deſcribes a Japaneze, that found the traveller unwilling to ſacrifice the Croſs to gain, declaring his diſbelief that Gulliver was a Hollander. 'I think (ſaid he) you cannot be a *Dutchman*, but muſt certainly be a CHRISTIAN." However ſeverely any writer could exhibit the Dutch of the Cape or Japan, he muſt fall far ſhort of the exhibition which the Dutch of Holland made of themſelves, when to ſave the expence of maintaining their liberties, they yielded to an infidel democracy, and not only abandoned THE GOD OF CHRISTIANS, but, as it afterwards proved, *the God of Dutchmen*; being plundered of their wealth, the ſole object of their worſhip. But the greed of the Dutch coloniſts at the Cape defeated their own purpoſe, and leſſened the profits which a more liberal policy would have produced, and did produce, in the ſhort time that England poſſeſſed this territory. Our author proceeds with various details of their juriſprudence and commercial regulations; and cloſes his accounts with a view of their religion. On this ſubject the ideas of Mr. Barrow are leſs clear, or at leaſt leſs diſtinct, than on topics of commerce and politics. His firſt ſentence contains a material error. "Calv*a*niſm, (he ſhould have written Calv*i*niſm,) or the *reformed Church*, as it has uſually been called, is the eſtabliſhed religion of the colony." Calviniſm has not uſually been called the reformed Church, unleſs by a comparatively ſmall portion of thoſe who are not Roman Catholics. Calvin was the *Father of Preſbytery*, which THE PRINCIPAL CLASSES OF PROTESTANTS do not regard as a reformation. The Dutch it appears are in the colony as in the mother country, ſo far tolerant as may not interfere with their purſes. The clergy of the eſtabliſhment are very well provided for in the means of animal enjoyment, which appears to be all that thoſe worthy Preſbyters deſire. An attempt ſome years ago was made to eſtabliſh a Grammar School, but the only perſons fit for the employment were the paſtors, and they having abundance of food and accommodation, did not chuſe to burden themſelves with ſuch a laborious employment.

Having finiſhed his ſtatiſtical account our author ſuggeſts various projects of improvement. Chineſe might eaſily be induced to ſettle

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in a country where their induſtry could afford them a ſufficient ſupply of food, more certainly than in their own over peopled empire. A better ſyſtem both of vintage and tillage might be eaſily introduced. The eſtabliſhment of villages would promote population and civilization, and the eſtabliſhment of public ſchools would improve the coloniſts in the various means of laying the foundation for future benefit.

Having gone through the importance and value of the Cape of Good Hope in the various points of view which we have mentioned, our author finiſhes with the following reflections.

"I ſhall only add, by way of concluſion, that, under the preſent implacable diſpoſition of France towards this country, and the inſatiable ambition of its government, Great Britain never can relinquiſh the poſſeſſion of this colony, for any length of time, without ſeriouſly endangering the ſafety of her Indian trade, and the exiſtence of her empire in the Eaſt; both of which were effectually ſecured, at leaſt from external attack, by the occupation of this important outwork. The facility it affords, at all times, of throwing into India a ſpeedy reinforcement of well ſeaſoned troops, which never can be ſupplied effectually from England, how much ſoever they may be required, muſt always ſtamp an indelible value on the Cape. How deſirable would it be, at the preſent momentous criſis, to have the uſual garriſon there of 5000 effective men, to reinforce our ſmall but active army in India, inſtead of ſending troops from England, of whom, judging from paſt experience, two-thirds of thoſe who may ſurvive the voyage, will be totally unfit, on their arrival there, for any kind of ſervice. It is to be hoped then, that the Directors of the Eaſt India Company are, at length, become ſenſible of their error with regard to this important colony, and, having ſeen it, that ſuch meaſures may be ſuggeſted and ſolicited by them as may again put us in poſſeſſion of that advanced poſt, by which *their political and commercial intereſts in the East Indies will be ſecured and promoted*, and without which thoſe intereſts will conſtantly be expoſed to dangers that may not only threaten but finally terminate in a total ſubverſion."

Such are the chief contents of Mr. Barrow's ſecond volume, which in our opinion very clearly demonſtrate the importance of the Cape of Good Hope as a ſettlement to Britain. We regret that Miniſters were not equally well informed on this ſubject. An adequate idea of the value and importance of ſuch a place would have prevented capable and wiſe counſellors from relinquiſhing the poſſeſſion. Mr. Barrow's work has great merit in preſenting to the public a perſpicuous, accurate, and juſt view of the various benefits that might, and probably would accrue to this country from the recovery of ſuch a prize; and would prove extremely uſeful to the leaders of an expedition for that purpoſe, when having attained their object, which in the ſtate of Britiſh force would not be difficult, they ſhould be employed in arranging and adminiſtering the government of the Cape. A work of this kind we chiefly eſtimate by the authenticity of the narrative, and the communications which it contains. The author performs what he undertakes; he impreſſes forcibly upon the readers the value of the object which he recommends to Britain to reclaim. In a production of this kind, preſented merely for information,

information, we do not ſcrupulouſly analyſe compoſition, but if we did the travels are not liable to any conſiderable objections. This volume of Mr. Barrow will not only maintain but increaſe the reputation which his former has earned, and is highly deſerving of attentive peruſal by commercial and political readers.

Sermons ſelected and abridged chiefly from minor Authors, from Trinity-Sunday to the Twenty-fifth Sunday inclusive, adapted to the Epiſtle, Goſpel, or firſt leſſons, or to the ſeveral ſeaſons of the year. Together with Eight occaſional Sermons on important ſubjects; and an earneſt Exhortation to attend Public Worſhip, &c. &c. Addreſſed by a Clergyman to his Pariſhioners. For the uſe of Families. By the Rev. S. Clapham, M. A. Vicar of Chriſt-Church, Hants; of Great Ouſeborn, Yorkſhire; and Editor of the Abridgment of the Lord Biſhop of Lincoln's Elements of Chriſtian Theology. Vol. II. Price 10s. Pp. 716. Vernor and Hood.

THERE is no part of our literary labours which affords us ſuch encouragement to perſeverance, as the being able to recommend productions to our readers, which tend to make them both good members of the community, and exemplary Chriſtians. When the authors, whoſe works we are obliged to read, in order to make a juſt eſtimate of their merits, are ſuch as we can without any reſtrictions announce as truly excellent, it is then that we receive a compenſation for the many weary hours which ſome writers impoſe upon us. Without taking up the time of our readers with farther reflections, we can, with ſtrict juſtice, recommend the publication before us as not only unexceptionable, but as poſſeſſed of uncommon merit. Mr. Clapham has exerciſed a critical judgment, and diſplayed a refined taſte. His volume opens with two admirable ſermons for Trinity-Sunday, on the doctrine appointed by the Church for that day, from Skelton. The ſecond ſermon taken, as the editor informs us, from the third volume, "which is to be had only in Ireland," we can ſafely pronounce one of the beſt we have read on the ſubject. As a piece of reaſoning it is convincing; as a compoſition it is popular. The firſt ſermon for the firſt Sunday after Trinity, is from an author whoſe name we had never heard, and which is not to be found in any catalogue. There is only one other ſermon in the whole volume from this excellent writer, whoſe name is Reay, which is perhaps ſuperior to the one already mentioned, it is entitled, "Eternal Life, the gift of God." The ſecond ſermon for the ſecond Sunday after Trinity is from Dr. Elſmore, on the ſacrament. The editor has added the following note: "Should it be thought that this diſcourſe is improperly arranged, the Sacrament having been generally adminiſtered at the preceding feſtival, I am induced to hope that the reader, who may have then neglected the ſolemn invitation of the Church, will receive from the peruſal of this excellent ſermon, ſuch an impreſſive admonition,

nition for his negligence, as will induce him to go to the Lord's table at the very next celebration." We hope with Mr. C. that the effect he mentions will be produced by the perusal of it. This volume contains more doctrinal discourses than the first. The editor seems to embrace every opportunity of confirming his readers in a knowledge of the doctrines of the gospel, particularly those of justification, sanctification, the operations of the Holy Spirit, which are greatly misrepresented by enthusiasts of every denomination, and which this judicious editor is exceedingly solicitous to place in their proper light. The elucidation of the gospel, the support of the church, and the welfare of society, have, if our judgment do not mislead us, uniformly directed Mr. Clapham's choice. We may add indeed, that he has had another, which, though a secondary object, is entitled to high approbation, the selecting in general such sermons as are distinguished by the excellence of the composition. Among these we place many of Skelton's, the two sermons above mentioned of Reay, those of Riddoch, St. John, Lawson, Richmond, and it would be injurious to the editor were we not to include his own. The doctrinal sermons by Dr. Lewis, Atterbury, Peters, Scattergood, Powell, and Pearce, are all valuable.

This volume contains, with a very few exceptions, two persuasive and popular sermons for every Sunday from Trinity to Advent, adapted with unusual care and precision to the instruction and edification of families. We shall have cause to lament, if so excellent a work is neglected. The clergy will, we hope, be zealous in recommending it to their several parishioners; for, should it be generally read in families, they will find themselves most efficaciously secured from misconception and misrepresentation: the doctrine which is delivered from the pulpit will be illustrated and enforced by what is read at home; each thereby affording mutual aid and support to the other. This volume has with us peculiar merit, as it is admirably calculated to counteract the mischievous and pernicious effects of what is falsely called *Evangelical preaching*. Convinced, therefore, of the abundant good that it will produce, we ardently wish to introduce it into every family which professes an attachment to the constitution of the Church, and to the government of the country. To all these it will be truly acceptable; to the Socinian, and to the religious, as well as political enthusiast, it will be equally offensive.

We recommended to Mr. C. when we noticed his first volume, to make references to his abridgment of the Bishop of Lincoln's Elements of Christian Theology, and we are happy to see that he has attended to our suggestions. We farther recommend it to him to publish a third volume, containing one or two sermons, as he may judge most expedient, for every day to which our Church appropriates an epistle and gospel, with a few more occasional sermons, in order that his work may be complete.

Among the occasional discourses in the volume before us, is one on

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Confirmation by Skelton, from the Iriſh edition, which we wiſh to be read in every family, both previous and ſubſequent to the obſervance of that holy rite. Its arguments are level to every capacity; its perſuaſion is addreſſed to every heart. The next is an eloquent ſermon by Dr. St. John, on the promiſe and advantages of Chriſt's preſence with his church. This muſt prove a favourite diſcourſe with all the true ſons of the eſtabliſhment; for it will ſtrongly confirm them in their attachment to their holy mother. The third occaſional ſermon is by the editor, preached before that highly reſpectable prelate, the Biſhop of Bangor, when he preſided over the ſee of Cheſter, and then, (1794) publiſhed by his Lordſhip's directions: it is called, "The Advantages and Diſadvantages of Methodiſm impartially aſcertained." Our literary labours not having then commenced, this oratorical compoſition has not hitherto been noticed by us; we ſhall therefore detain our readers, and much, we truſt, to their ſatisfaction, whilſt we analize its ſingular merits.

Mr. Clapham, who is perfectly acquainted with his ſubject, undertakes to ſhew the good, whether real or ſuppoſed, both to Chriſtianity and to ſociety, which methodiſm has produced: then the evils, whether inherent in, or reſulting from, it: and laſtly, why methodiſm has ſo increaſed, and by what means it is ſupported.

Before he proceeds to the diſcuſſion of theſe topics, Mr. C. juſtly obſerves, that "the moſt candid inveſtigation of methodiſm has always provoked from its profeſſors, the moſt perverſe cavils, and outrageous reproaches." He immediately ſhews, in a very ſatisfactory manner, the abſurdity of ſuch conduct.

He firſt notices their "declaration of preaching the word of God in its genuine purity." As an inſtance, he mentions, "the doctrine of remiſſion of ſins, inſtantaneous in its operations, and complete in its effects, and of their certain knowledge of the day and hour when they firſt received the Holy Spirit." He quotes two paſſages, one from the writings of Weſley, the other from thoſe of Whitfield.

He contraſts, in notes well adapted to inform the general reader, theſe unſcriptural tenets with the doctrines profeſſed by Biſhops Sherlock, Hurd, and the learned Dr. Ogden. He then, from another expreſſion of Whitfields, ſhews how liable people are to be miſled by ſuch preachers. "*Alas! alas!* ſays Mr. Whitfield, *in how many things have I judged and acted wrong! Being fond of ſcripture language, I have often uſed a ſtyle too apoſtolical, and at the ſame time I have been too bitter in my zeal. Wildfire has been mixed with it; and I find I have frequently wrote and ſpoke too much in my own ſpirit, when I thought I was writing and ſpeaking entirely by the aſſiſtance of the Spirit of God,*" *&c. &c.*

Mr. Clapham afterwards mentions their doctrine of experience, which, he juſtly ſays, is neither intelligible as a fact, nor concluſive as an evidence; and then ſuggeſts to his hearers, whether they ought not rather to truſt to the knowledge of divines, (viz. Sherlock, Secker, Shelton,

Shelton, Ogden, Hurd, and Porteus) "whoſe talents have defended, and whoſe piety has adorned Chriſtianity, and who in their writings give no intimation of ſuch near and perſonal communion with God?"

He next ſilences the boaſt that, by the introduction of methodiſm, the goſpel is preached by many of the clergy in greater purity. If, he proceeds, "the methodiſts would be perſuaded ſeriouſly to read, and impartially to conſider, the explanations which ſome of our moſt illuſtrious brethren have given of grace, juſtification, and the new-birth, they would perhaps find that, where they reproach us with indifference, we have been anxious to explain the truth, and where they charge us with errors, we have been fortunate enough to diſcover it."

The next argument in favour of methodiſm is, that its profeſſors have improved the morals of the clergy. This boaſt is ſhewn to be altogether unfounded.

We will give our readers the following argument in the author's own words, from which they will be enabled to judge both of the elegance of the ſtyle, and the ſoundneſs of the matter.

"Another boaſted advantage is, that men, who formerly were totally ignorant of the nature of the Chriſtian covenant, are now, ſince they embraced methodiſm, 'mighty in the ſcriptures.' That they apply themſelves with diligence to the reading of the Holy Scriptures, we are ready to confeſs, to approve, and to encourage. And they are, in this reſpect, a reproach to too many of the members of our Church. But having had no farther education, I ſpeak of the generality, than merely to enable them to read, how can they be ſuppoſed to underſtand with critical nicety, and explain with argumentative preciſion, thoſe writings, which St. Paul aſſerts 'are hard to be underſtood?' When you reaſon with them upon any point of doctrine, they overpower you with quotations, which they call proofs, from the ſacred oracles. But the misfortune is, that you are under the neceſſity of explaining all the paſſages they produce in ſupport of their opinions; in doing which, the very ſight of the original queſtion is, in general, gradually loſt. From their ignorance of the ſcope of the writers—the character of the people to whom thoſe writings are addreſſed—the ſtyle and figures uſed by the inſpired penmen—they apply paſſages, which, when attentively examined, and thoroughly underſtood, have no relation whatever to the doctrines they are defending. Here their ſuppoſed ſuperiority triumphs: for the moſt learned divine, according to this mode of reaſoning, cannot confute the moſt illiterate mechanic. If inſtead of having their heads buſied, and their paſſions heated by their contemplations on abſtruſe ſubjects, they would engrave on their hearts, the virtues of meekneſs, humility, juſtice, forgiveneſs, their daily peruſal of the ſcriptures would be then truly laudable; and however we might pity the errors of their underſtandings, we ſhould applaud the amiableneſs of their manners, and the rectitude of their conduct."

In ſhewing "the evils that are inherent in, or reſulting from methodiſm," Mr. C. points out "the inconſiſtency of profeſſing to be the real members of the Church of England, whilſt they are loading its teachers with the moſt wanton abuſe and outrageous contempt. To ſarcaſtic ridicule, to ſevere condemnation, the clergy are expoſed, becauſe

becauſe they dare not preach doctrines which their judgment forbids them to believe, and which their conſcience commands them to condemn."

Another evil is, their declaration that the members of the Church are not made better by an attendance on its worſhip: and it is farther remarked, that their inſidious ſuggeſtions prevent many from receiving the Holy Sacrament; thereby deſtroying the efficacy of that divine ordinance upon thoſe unhappy perſons who are influenced by ſuch ſuggeſtions.

Mr. Clapham next ſpeaks of their want of judgment in the education of their children, and of the unhappy effects produced by it: his obſervations are truly excellent; and heartily do we wiſh that they may be read by every methodiſt, and conſidered with the ſeriouſneſs they deſerve.

The obſervations on the politics of the methodiſts are wiſe and temperate; and may with propriety be recommended to all men, of whatever perſuaſion, who are diſſatisfied with the civil or religious conſtitution of their country.

Mr. C. then proceeds to ſhew how methodiſm has increaſed. The cauſes he enumerates are their fanciful doctrines—their excluſive pretenſions to ſalvation—their attention to their ſinging—their periodical exchange of preachers—their frequent communications with their followers—and their induſtrious miſrepreſentation of the clergy. He aſſigns alſo other cauſes, which are, the want of perſonal intercourſe between the clergy and their ſeveral flocks—the too frequently unedifying manner of preaching in the church—and the want of ſermons, or of ſome other mode of inſtruction, in the afternoons. Theſe obſervations are all judicious, and merit the ſerious conſideration of the clergy.

It occurred to us, whilſt we were reading this admirable ſermon on methodiſm, that Mr. Clapham had received a ſevere chaſtiſement from Mr. Overton, and turning to the work of the latter, we immediately diſcovered that it was for the publication of this very ſermon. We mean not to reſume the controverſy; but we cannot in juſtice to Mr. C. refrain from making a few obſervations.

Mr. Overton quotes a paſſage from this ſermon, and afterwards one from a publication recommended by Mr. Clapham, entitled, A Review of the Policy, Doctrines, and Morals of the Methodiſts; and inſerts the following note.

"This author obſerves, 'At this time ſeveral *churches* are occupied by the methodiſts.' Hence it is evident that Mr. C. does not confine the term *methodism*, and his ſtrictures upon it to the followers of Mr. Weſley, and to thoſe of 'Mr. Whitfield, who are generally called Calviniſts,' but extends them to ſome of the regular clergy; otherwiſe theſe ſtrictures would have been unnoticed in this publication, which does not undertake to apologize for ſectaries, or any of their peculiarities."

Obſerve, reader, Mr. C. recommends a pamphlet which affirms that

that ſeveral churches are occupied by the methodiſts, hence it is evident that he extends his ſtrictures to ſome of the regular clergy. No perſon could imagine that a clergyman who made ſuch an illogical and unwarrantable concluſion could be contending for the truth of the ever-bleſſed goſpel. What! becauſe Mr. C. recommends a publication which cenſures ſome of the regular clergy, is he to be accuſed of cenſuring them himſelf? Where does Mr. Overton find, in any part of this ſermon, a ſingle expreſſion which has ſuch a tendency? *We* have looked for it in vain: and becauſe Mr. Clapham cenſures the ſectaries and their peculiarities, he therefore cenſures the evangelical clergy! Such is the cogency of Mr. Overton's reaſoning.

The reader ſhall judge. "There is," ſays Mr. C. "another artifice by which their ſocieties are ſupported, and their hearers multiplied, I mean the periodical change of their preachers." Does the paſſage convey the ſhadow of alluſion to the evangelical clergy? Who would not rather conclude, that Mr. C. confines his obſervations excluſively to "the followers of Mr. Whitfield, and the adherents of Mr. Weſley?"

In another part of his work, Mr. O. triumphantly aſks, "how could Mr. Clapham, before a learned biſhop and a congregation of divines, appeal to the day of judgment, ſolemnly pledge himſelf to lay aſide 'every prejudice,' and to conſider the matter 'fairly and impartially,' as he 'believes, it will appear, when the ſecrets of all hearts ſhall be diſcloſed,' and then exclaim concerning us; 'The regulation of the moral temper, and the extinction of the malignant paſſions, do not, alas! ſeem to be eſſential, or even ſubordinate parts of their ſyſtem!' How could the grave prelate 'command' ſuch groſs calumny to be publiſhed?" Mr. O. in this paſſage openly acknowledges that the ſectaries and the evangelical clergy are of the ſame opinion and character.

"Theſe gentlemen,"—by which he means (ſee his Preface) Dr. Croft, Mr. T. Ludlam, Mr. Clapham, Mr. Daubeny, Mr. Polwhele, the Anti-Jacobin Review—"are great enemies to the doctrine of ſalvation by grace; and, therefore, all ſcriptures which appear to maintain this doctrine, they explain away, and as to any preſent application, annihilate."

Hear Mr. Clapham's ſentiments on this ſubject: the words, it is true, are thoſe of other authors, but as he has ſelected them FOR THE USE OF FAMILIES, we cannot doubt but they convey preciſely his own ſentiments.

"That title to life and immortality, which we had forfeited through Adam, was graciouſly reſtored to us in Chriſt. For 'as in Adam all die, ſo in Chriſt ſhall all be made alive.' The precious blood of Chriſt waſhes out the ſtains occaſioned by our ſins, and preſents us pure and immaculate, before a holy and righteous God: we are reconciled to him by the death of his ſon, and he is pleaſed to receive us into his favour, make us his ſons by adoption,

adoption, and heirs of eternal life, merely on account of what he did and ſuffered for our ſakes." P. 160.

Again:—

"Hence it is that the forgiveneſs of our ſins is ſo often attributed, in Holy Scripture, to the death of Chriſt, as the only meritorious cauſe thereof: he is there ſaid to 'have waſhed us from our ſins in his own blood; to bear our ſins upon the croſs; and to put away ſin by the ſacrifice of himſelf:' expreſſions plainly ſignifying that the death of Chriſt was, in a proper ſenſe, an atonement for the ſins of men." P. 286.

From theſe quotations we feel ourſelves authorized to pronounce Mr. Clapham a conſummate hypocrite, or Mr. Overton the moſt unprincipled of calumniators!

The next of the occaſional ſermons is alſo written by the editor, and is entitled, "The Duty and Advantages of Paſtoral Viſits." This, whether we regard the matter or the manner, is an admirable diſcourſe. Mr. C. ſays, in a note, p. 620, "My mind was firſt ſtrongly impreſſed with the conviction of the duty, and of the neceſſity of a clergyman's viſiting his flock, by reading a charge of the Lord Biſhop of Durham, addreſſed by his Lordſhip to the clergy of the dioceſe of Sarum; when, with ſo much honour to himſelf, ſatisfaction to his clergy, and advantage to the Church, he preſided over that See." The learned prelate, as well as the excellent author, muſt each congratulate himſelf on the efficacy of the well adapted charge. We recommend this ſermon to the perusal of the clergy. It has a claim to their attention; and we ſay to every one of them, go and practice the duty which it ſo ably recommends.

The following paſſage is uncommonly ſtriking. P. 626.

"Let us here, my reverend brethren, ſuppoſe, that one maſter of a family, that one father of children, who hath lived in the notorious neglect of theſe evangelical duties, is prevailed with, by the means I am now recommending, firſt to go to church himſelf—then to take his family to attend public worſhip along with him—afterwards to receive the Holy Sacrament, and to eſtabliſh in his houſe the cuſtom of daily prayer—let us ſuppoſe one ſuch effect to be produced—and ſuch an effect will not, cannot be confined to a ſingle family—and let us aſk ourſelves, what would be our feelings on the occaſion? Would the ſucceſsful proſecution of any uſeful, would the complete attainment of any advantageous object, afford the mind ſo much exquiſite and uninterrupted conſolation, as ſuch ſatisfactory evidences of our labours, as ſuch unequivocal demonſtrations of our zeal in the cauſe of God, and the welfare of mankind? Let us reflect upon the happineſs [which] we ſhould have communicated to the ſeveral individuals of the family—let us reflect, that to us they would attribute the peace of mind [which] they enjoy in the preſent, and the hopes of glory [which] they expect in a future, life—let us reflect that we ſhall meet them at the tribunal of God, not loaded with *their* reproaches, and diſtracted with *our own*, but as 'our crown and rejoicing, our glory and joy.' And whilſt, by ſuch animating reflections, we are ſtimulated to active exertions, and unwearied diligence—let us, on the other hand, remember, that if, under whatever pretences,

pretences, we fail to diſcharge this part of our ſacred calling, the blood of that family, and of every other neglected family in our pariſh which would have hearkened to our ſuggeſtions, will cry 'with great and exceeding bitter cry unto God' againſt us."

The fifth ſermon is likewiſe written by the editor. As a compoſition it is inferior, we think, to Mr. Clapham's other occaſional diſcourſes: but this may be eaſily accounted for, as it was preached at the aſſizes at York, in 1785, when he was, we imagine, a young man. It is, however, a very excellent diſcourſe, and cannot be too often, or too ſeriouſly, read by both jurors and evidence. We will preſent our readers with an extract from it, which will enable them to judge of its merits.

"It appears, from what has been ſaid, that the ſin of perjury is of the blackeſt dye, and is ſuch as can ſcarcely admit of aggravation. In order, therefore, to avoid this moſt criminal of offences, every man who conſults his peace of mind, and deſires the approbation of God, will always adapt his actions to his words, and his words to his principles: and when he is called upon to give evidence, 'he will not put his hand with the wicked to be an unrighteous witneſs.' He will diveſt himſelf of every principle of hatred, fear, or intereſt, leſt he ſhould defeat the end [which] his teſtimony was deſigned to anſwer; leſt, under the ſhades and colours of artifice and evaſion, he ſhould conceal the plain draught of truth. Should it be expected that his evidence ſhould tend, unjuſtly, to favour a party, he will give the cleareſt and moſt impartial account [that] he is able, without regarding at all whoſe intereſt his teſtimony will ſupport. He may ſubject himſelf, it may be, by this liberal and ingenuous conduct, to the unjuſt reproof [which] the prophet incurred, by his ſincerity, of the king of Moab, 'I took thee to curſe mine enemies, and behold thou haſt bleſſed them altogether.' And, as on all occaſions, where conſcience is concerned, more eſpecially where he appeals to the God of heaven, he will reply with the undaunted ſpirit of Balaam—'if Balak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord my God, to do leſs or more, of my own mind."

The following note may be thought, by many, to be worthy of legiſlative attention.

"The advantages of a trial by Jury are undoubtedly many and great. But it does not follow, that ſuch a mode of trial, hath not, as Blackſtone obſerves, defects to be removed. I once heard a cauſe tried of ſome importance—indeed every cauſe is of importance, if not to both, to one of the parties—and it was obvious, I believe, to every perſon in the Court, that the Jury did not know the difference betwon the plaintiff and the defendant. The uprightneſs of the judge ſuggeſted a juſt iſſue. There is another defect in the trial by jury. One obſtinate and determined man ſhall, and, we ſee every day, does, cauſe a verdict to be pronounced in direct oppoſition to truth. Should the queſtion be afterwards aſked of any of the jurors, why a verdict was given ſo contrary to the evidence—what is the reply? Such a perſon would not agree to any other. Was not this notorious in many of the trials for ſedition and treaſon a few years ago? It is, therefore, greatly to be wiſhed—ſince daily experience aſſures us that a Jury

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is not always compoſed *of twelve good men and true*—that inſtead of their unanimous concurrence, the concurrence of two thirds, or three fourths, might conſtitute a legal verdict. I dread innovation as much as any man can do, but juſtice is ſo often defeated by obſtinacy or villany that neceſſity calls loudly for an amendment of the preſent mode of trial."

The remaining occaſional ſermons are on intereſting ſubjects, and, as eloquent compoſitions, merit much praiſe. The volume concludes with an exhortation to attend public worſhip. It is printed ſeparate for the purpoſe of diſtribution, and we could wiſh to hear of its being diſtributed in every pariſh.

We conclude our account of this valuable ſelection by aſſuring our readers that it is replete with judgment and taſte, and the families, for whoſe uſe it is chiefly intended, may derive from it improvement and benefit, inſomuch as it honeſtly propounds to them the doctrines of the goſpel and of the church, and exhorts them to fulfil the duties of religion by the moſt cogent and perſuaſive arguments.

Pinkerton's *Modern Geography.*

(*Continued from P.* 20.)

MR. P. in the opening of his ſecond volume, gives two curious tables, exhibiting the original population of Aſia, and the colonies with which it has, at different times, inundated Europe. Then follows a very intereſting diſcuſſion concerning the progreſs of European knowledge with reſpect to Aſia. In the geography of Ptolemy, the moſt authentic monument of the knowledge which the antients had attained of this illuſtrious quarter of the world, the extreme points of diſcovery are the town of Sina, towards the Indian ocean, and that of Sera, the metropolis of the Seres, in the parallel of the ſouth of the Caſpian ſea. The eminently learned D'Anville thought that the Sinæ of Ptolemy inhabited Cochin China; but our author controverts this opinion; and juſtly, we think, concludes, with Goſſelin, that their country was Janaſerius in the weſtern part of Siam. With regard to the poſition of Sera, ſome have ridiculouſly transferred it to Nan-king, while even D'Anville himſelf places it as far to the eaſt as Kan-Tcheou, a town in the Chineſe province of Shen-Si. Mr. P. however, in his general obſervations on Independent Tartary, or as he always writes it, Tatary, has produced, in our judgment, very powerful evidence that the Serica of Ptolemy is the country now called Little Bucharia. If on both the poſitions here mentioned his deciſion be right, it will appear that not above one quarter of Aſia was known to the ancients.

This knowledge, however, was little increaſed till the 14th century of the Chriſtian æra, when Marco Polo, a man of intelligence, and of inſatiable curioſity, laid open to the aſtoniſhed Weſt the wonders of the empires of China and Japan, and conveyed ſome faint intelligence

ligence of other regions, which has been confirmed by more recent accounts. The conqueſts of Zingis, or Gengis-Khan, in the 13th century firſt excited the attention of the Europeans to theſe diſtant parts of Aſia. The victories of Zingis, and his Monguls, extended from Cathay, the northern part of China, to the river Judus; and thoſe of his ſucceſſors over Ruſſia, while their inroads reached even Hungary and Germany. The Monguls likewiſe penetrated into the receſſes of Siberia. In 1242, Sheibani Khan led a horde of 15,000 families into theſe northern regions, and his deſcendents reigned at Tobolſkoy for more than three centuries, till the Ruſſian conqueſt. Carpini and Rubruquis, European travellers, were employed to inſpect the power and reſources of this new empire of the Monguls. The latter found at Kara-Kum, their capital, a Pariſian goldſmith in the ſervice of the Khan; and Carpini relates that from their brethren in Siberia they had received ſome intelligence concerning the Samoeids.

Thus the knowledge of Aſia was conſiderably extended in the 13th century, and ſtill more, by Marco Polo in the 14th. Yet little progreſs was made for two centuries more. The accounts of Polo indeed began to be diſcredited; though the great Columbus, by acting upon them, accompliſhed an ever memorable enterprize. After the diſcovery of America, and the navigation of Gama to the Eaſt Indies, the maritime parts and iſlands of Aſia were ſucceſſively explored. Yet the voyages of the Ruſſians, of La Peyrouſe, and above all, of our immortal Cook, ſhow how much ſtill remained to be done. Of the interior of Siberia little was known till Peter the Great, after the battle of Pultowa, ſent his Swediſh priſoners to that inhoſpitable region, of which Strahlenberg, one of the officers, publiſhed an account. Our knowledge of it has ſince been greatly increaſed by the well known journies of Pallas and others. The geography of Aſia, however, is, even yet, far from perfect; particularly with regard to Daouria, and other regions on the confines of the Ruſſian and Chineſe Empires: to which may be added central Aſia, in general, Tibet, and other countries more to the ſouth. Even Hindoſtan had never been deſcribed with tolerable accuracy till the publication of Major Rennel's excellent Map and Memoir. "But," ſays our judicious and learned author, "while many improvements are wanted in the geography of ſeveral European countries, it is no wonder [that] there ſhould be great deficiencies in that of the other quarters of the globe." (Pp. 4—8.

Our author's account of the progreſſive diſcovery of Aſiatic Ruſſia is alſo very curious and intereſting (Pp. 43—45.); but we cannot afford room for its inſertion. We cannot, however, prevail with ourſelves to omit the following abridged detail of the manners of the Circaſſians; which, as their women have been greatly celebrated for beauty, will probably be acceptable to many of our readers. It is copied by Mr. P. from Ellis's Memoir.

" Girls are brought up by the mother. They learn to embroider, to make their own dreſs, and that of their future huſbands. The daughters of ſlaves receive the ſame education, and are ſold, according to their beauty, from twenty to one hundred pounds, and ſometimes much higher. Theſe are principally Georgians. Soon after the birth of a girl, a wide leather belt is ſewed round her waiſt, and continues till it burſts, when it is replaced by a ſecond. By a repetition of this practice, their waiſts are rendered aſtoniſhingly ſmall; but their ſhoulders become proportionably broad, a defect which is little attended to on account of the beauty of their breaſts. On the wedding night the belt is cut with a dagger by the huſband, a cuſtom ſometimes productive of very fatal accidents. The bridegroom pays for his bride a marriage preſent, or kalym, conſiſting of arms, or a coat of mail; but he muſt not ſee her, or cohabit with her, without the greateſt myſtery. This reſerve continues during life. A Circaſſian will ſometimes permit a ſtranger to ſee his wife, but he muſt not accompany him. The father makes the bride a preſent on the wedding-day, but reſerves the greater part of what he intends to give till the birth of her firſt child. On this occaſſion ſhe pays him a viſit, receives from him the remainder of her portion, and is clothed by him in the dreſs of a matron, the principal diſtinction of which conſiſts in a veil. Until this time the dreſs of the women is much like that of the men. Before marriage the youth of both ſexes ſee each other freely at the little rejoicings which take place on feſtivals. Before the ball the young men ſhew their activity and addreſs in a variety of military exerciſes; and the moſt alert have the privilege of chooſing the moſt beautiful partners.

" The Circaſſian women participate in the general character of the nation; they take pride in the courage of their huſbands, and reproach them ſeverely when defeated. They poliſh and take care of the armour of the men. Widows tear their hair, and diſfigure themſelves with ſcars, in teſtimony of their grief. The men had formerly the ſame cuſtom, but are now grown more tranquil under the loſs of their wives and relations. The habitation of a Circaſſian is compoſed of two huts, becauſe the wife and huſband are not ſuppoſed to live together. One of theſe huts is allotted to the huſband, and to the reception of ſtrangers; the other to the wife and family: the court which ſeparates them is ſurrounded by palliſades or ſtakes. At meals the whole family is aſſembled, ſo that here, as among the Tatars, each village is reckoned at a certain number of kettles. Their food is extremely ſimple, conſiſting only of a little meat, ſome paſte made of millet, and a kind of beer compoſed of the ſame grain fermented." (Pp. 20,—22.)

Of the Tartars who are ſubject to the empire of Ruſſia our author has delineated the manners and cuſtoms with much impreſſive effect; and, in concluſion, obſerves, (p. 53.) that Rouſſeau, the crude and viſionary reveries of whoſe diſtempered brain, with regard to the ſuperior happineſs and virtue of ſavage life, Mr. P. every where deſervedly ſcouts, " might, with far more plauſibility, have enquired concerning the perfection and happineſs of man, among theſe ſpirited and gay tribes of barbarians, than among the ſavages of Africa or America." Indeed the whole account of Aſiatic Ruſſia, eſpecially the fourth chapter, which, as our readers have been already informed, is dedicated to the natural geography, is highly entertaining, and not leſs inſtructive. In that part of it, however, which treats of the religion of theſe wandering

wandering hordes, we meet with a remark of which we are unable to comprehend the tendency, or, indeed, the ſenſe.

"The eaſtern Tatars," our author obſerves, "are generally addicted to the Schaman religion, a ſyſtem chiefly founded on the ſelf-exiſtence of matter, a ſpiritual world, and the general reſtitution of all things. The Schamanians even believe that the Burchans, or gods themſelves, aroſe from the general maſs of matter and ſpirit. Their epochs of deſtruction and reſtitution ſomewhat reſemble thoſe of the Hindoos. While common ſouls immediately receive their final decree, the virtuous become *chubils*, or wandering ſpirits, who are purified by tranſmigration, ſo as alſo to become Burchans, or gods. Between men and gods are the Tengri, or ſpirits of the air, who direct ſublunary affairs, and all the trifles ſo important to man, but beneath the moſt remote attention of the gods. The infernal regions chiefly contain thoſe who have offended the prieſthood." (Pp. 47.)

After mentioning ſome of the other tenets of Schamaniſm, and the wide extent of country over which it is diffuſed, inſomuch that "ſome have aſſerted it to be the moſt prevalent ſyſtem on the globe," Mr. P. adds: "But as the Schamanians admit one chief infernal deity and his ſubalterns, authors of evil, ſo they believe in one ſupreme uncreated beneficent being, who commits the management of the univerſe to inferior deities, who delegate portions of it to ſubaltern ſpirits. With more philoſophy they might ſuppoſe that evil cannot exiſt except in matter, and that an evil ſpirit is a contradiction in terms." (P. 48.) Now what *philoſophy* there is in the ſuppoſition that evil cannot exiſt but in matter, or why an evil ſpirit ſhould be a contradiction, our ingenious geographer has not explained, and we confeſs ourſelves totally at a loſs to conceive. Evil, in our opinion, has no exiſtence; but as it relates to ſentient beings. With regard to theſe, matter, conſidered as a cauſe, or rather as a means, may be equally the ſource of both evil and good; but certainly, when good and evil are conſidered as effects, matter is equally indifferent to both. The ancient philoſophers, indeed, who believed, like the Schamanians, that matter is ſelf-exiſtent, and eternal, talked of it as the parent of all evil; but if, in their ſubtile diſquiſitions on this ſubject, they meant any thing by evil but what has been called "the evil of imperfection," their theory is unintelligible. The evil of imperfection, however, is as eaſily aſſociated with the idea of ſpirit as with that of matter. And with regard to the exiſtence of evil ſpirits, taking evil in the proper ſenſe of malignant, we have no occaſion for refined ſpeculations in order to aſcertain the fact, whatever hypotheſis we may chuſe to adopt with a view to account for it. A very ſmall acquaintance with human life is ſufficient to furniſh moſt indiſputable and diſtreſſing proofs of it.

It is not often that we meet in Mr. P. with ſentiments of this equivocal kind. In another part of his book, however, he has dropped, with regard to this very ſubject, a reflection which we think it would be altogether inconſiſtent with our duty to the public to paſs without proper animadverſion. In ſpeaking of the Mandſhurs, or

Tunguſes, who inhabit Chineſe Tartary on the Eaſt, our author ſays of them, that "By the account of the Jeſuits, they have no temples, nor idols, but worſhip a Supreme Being, whom they ſtyle Emperor of Heaven. But probably," adds he, "their real creed is Schamaniſm, or a kind of rational Polytheiſm, not unknown to the Jews, who admitted, as appears from Daniel, great angels or ſpirits, as protectors of empires." (P. 122.) We are far from imagining that, by this obſervation, Mr P. intended to communicate to the minds of his readers, an impreſſion unfavourable to revelation; of which, indeed, in other parts of his work, he repeatedly ſpeaks with due reſpect. The language, however, which he here employs is particularly exceptionable. The expreſſion, it is true, when cloſely attended to, will be eaſily ſeen to be much leſs intimately allied to profaneneſs, than it is to nonſenſe; but as the majority of readers, we fear, are little diſtinguiſhed by cloſeneſs of attention, we cannot help wiſhing that the author's meaning had been clothed in a leſs queſtionable dreſs. We know not what *rational Polytheiſm* is, but rather conſider it, to uſe Mr. P.'s own phraſe, as a contradiction in terms; and we are perſuaded that, on mature reflection, Mr. P. himſelf will be of our opinion. But the principal objection to the paſſage is its ſeeming to aſcribe Polytheiſm to the Jews, of whoſe religious creed it is known to all that the unity of God was the fundamental doctrine. The Jews, without doubt, admitted great ſpirits as protectors of empires; and Chriſtians are authoriſed, by an apoſtle, to look upon angels as "miniſtering ſpirits," employed in the ſervice of private men: but neither of theſe opinions, ſurely, is irrational or connected with that of a plurality of Gods. Of our author's phraſeology, in this place, we thought right to ſay thus much, by way of caution to our readers; though, after all, its chief demerit is really its inaccuracy: for it does not exhibit the ſentiment which he intended to convey. What he meant to ſay is obviouſly this: That the Mandſhurs probably believe, as the Jews believed, the exiſtence of created ſubordinate ſpirits, inveſted, by the Deity, with authority and power to act, as his commiſſioners, in the affairs of men. The unlucky introduction of the word *Polytheiſm* throws an air of impiety over the ſentence, which, however, appears to be really chargeable with inconſiſtency only.

Of the immenſe empire of China ſo much has been written, and the late account of it by Sir George Staunton is ſo generally known, that notwithſtanding its ſuperior importance, we intended to have paſſed our author's deſcription of it with a ſimple aſſurance that he has carefully collected whatever can tend to illuſtrate both its ancient, and its preſent ſtate. But the following obſervations with regard to the period at which the great wall is ſuppoſed to have been built, diſplay ſuch ſound judgment, and are ſo momentary in a variety of views, that we have determined to admit them.

"Sir George Staunton conſiders the æra of this great barrier as abſolutely aſcertained, and he aſſerts that it has exiſted for 2000 years. In this aſſeveration he ſeems to have followed Du Halde, who informs us that 'this prodigious

prodigious work was conſtructed 215 years before the birth of Chriſt, by the orders of the firſt emperor of the family of Tſin, to protect three large provinces from the irruptions of the Tatars.' (Tome ii. p. 54.) But in the hiſtory of China, contained in his firſt volume, (p. 340) he aſcribes this erection to the ſecond emperor of the dynaſty of Tſin, namely, Chi Hoang Ti; and the date immediately preceding the narrative of this conſtruction is the year 137 before the birth of Chriſt. Hence ſuſpicions may well ariſe, not only concerning the epoch of this work, but even with regard to the purity and preciſion of the Chineſe annals in general. Mr. Bell, who reſided for ſome time in China, and whoſe travels are deſervedly eſteemed for the accuracy of their intelligence aſſures us that this wall was built about 600 years ago, (that is about the year 1160,) by one of the emperors, to prevent the frequent incurſions of the Monguls, whoſe numerous cavalry uſed to ravage the provinces, and eſcape before an army could be aſſembled to oppoſe them. Renaudot obſerves, that no oriental geographer, above 300 years in antiquity, mentions this wall; and it is ſurpriſing that it ſhould have eſcaped Marco Polo, who, ſuppoſing that he had entered China by a different route, can hardly be conceived, during his long reſidence in the north of China, and in the country of the Monguls, to have remained ignorant of ſo ſtupendous a work. Amidſt theſe difficulties, perhaps it may be conjectured that ſimilar modes of defence had been adopted in different ages; and that the ancient rude barrier, having fallen into decay, was replaced, perhaps after the invaſion of Zingis, by the preſent erection, which even from the ſtate of its preſervation can ſcarcely aſpire to much antiquity." (Pp. 87, 88.)

Every thing, it muſt indeed be acknowledged, which relates to this extraordinary empire is commonly repreſented on ſo large a ſcale as almoſt to overwhelm an European imagination. Mr. P. in his preliminary obſervations prefixed to Vol. I. ſtates the whole preſent population of the globe as probably, in groſs numbers, amounting to SEVEN HUNDRED MILLIONS, of which 500 millions may be aſſigned to Aſia, "if China, as recently avered, comprize 330,000,000." Africa he ſuppoſes to contain 30 millions, America 20, and Europe, of conſequence, about 150. It is likely, we think, that in this calculation, both Africa and America are ſomewhat under-rated; but that China is greatly over-rated we cannot bring ourſelves to entertain a doubt. That it ſwarms with people, indeed, all accounts agree. But notwithſtanding the vaſt extent, and high cultivation of this celebrated empire, a population of 333,000,000, in the provinces too of China proper only, ſtaggers all belief; and we cannot help attributing to the Mandarin, who furniſhed Sir George Staunton with the detail of it, a manifeſt, deliberate, intention to deceive. Pauw, however, who ſuppoſed the population of China exaggerated when eſtimated at 82,000,000, has undoubtedly erred in the other extreme. Our author's remark on the ſubject is ſenſible. "How far this table," given by Staunton, "may deſerve implicit credit, may be doubted by thoſe who know the difficulty of ſuch reſearches, even in the moſt enlightened countries of Europe" (P. 93.) To aſcertain, indeed, with any thing like exactneſs, the number of inhabitants in any great kingdom, ap-

pears to be one of the moſt difficult problems in political œconomy. With regard to the population of our own country, we know what erroneous ideas prevailed before the late enumeration by authority of parliament; and even of this enumeration itſelf the reſults are ſtill imperfect and unſatisfactory. One curious inſtance, accidentally obſerved, of the ſtrange inaccuracy with which we have long been accuſtomed to gueſs at the population even of our principal towns, may be given from Mr. P. himſelf. In his firſt volume (p. 87.) he ſpeaks of Leeds as containing about ſixteen thouſand ſouls; while, in ſome corrections and additions to the volume, he tells us that, in the official returns, it is rated at 53,162.

The part of Tartary ſubject to China is of prodigious extent, being 3,100 geographical miles in length, by 1080 in breadth. Of this region, together with independent Tartary, both under the name of central Aſia, Mr. Pinkerton has given a uſeful map, apparently conſtructed by himſelf and Arrowſmith from Du Halde, D'Anville, Iſlenief, &c. of whom, however, he complains as imperfect and inadequate authorities. He thus deſcribes the climate and face of the country.

"Though the parallel of central Aſia correſpond with that of France and part of Spain, yet the height and ſnows of the mountainous ridges occaſion a degree and continuance of cold, little to be expected from other circumſtances. In climate and productions it is, however, far ſuperior to Siberia. The appearance of this extenſive region is diverſified with all the grand features of nature, extenſive chains of mountains, large rivers and lakes. But the moſt ſingular feature is that vaſt elevated plain, ſupported like a table, by the mountains of Tibet in the ſouth, and Altaian chain in the north, from the mountains of Relur Tag in the weſt, to thoſe that bound the Kalkas in the eaſt. This prodigious plain, the moſt elevated continuous region on the globe, is interſected by ſome chains of mountains, and by the vaſt deſerts of Cobi and Shamo, by others conſidered as the ſame, the former being the Mongul, the latter the Chineſe name. Deſtitute of plants and water, it is dangerous for horſes, but is ſafely paſſed with camels. Little has been added to our knowledge of central Aſia ſince D'Anville drew up his maps, from the materials furniſhed by the jeſuits in China, in which it would ſeem that this deſert extends from about the 80th degree of eaſt longitude from Greenwich to about the 110th, being 30° of longitude, which, in the latitude of 40°, may be 1380 geographical miles: but in this wide extent are oaſes, or fertile ſpots, and even regions of conſiderable extent. On the other hand, the main deſert ſends forth ſeveral barren branches in various directions." (Pp. 126, 127.)

Mr P. laments the deficiency of our intelligence with regard to the intereſting country of Tibet, "which, with its numerous dependencies, may, in fact," he ſays, "ſtill be arranged among the *undiſcovered* countries in the centre of Aſia." The recent narrative of Captain Turner's embaſſy furniſhes the moſt authentic information; but, as it embraces a ſmall part only, recourſe muſt be had for the general geography to more antiquated authorities. From theſe different ſources

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our induſtrious author has, however, compiled a very pleaſing deſcription, from which we ſhall extract his conciſe account of a ſingularly curious ſpecies of polygamy.

"It is a remarkable characteriſtic of the country, that polygamy here aſſumes a different form from that of the other oriental regions: the women being indulged in a plurality of huſbands, inſtead of the reverſe. It is the privilege of the elder brother to ſelect a wife, who ſtands in an equal relation to his other brothers, whatever may be the number. The ſame cuſtom is ſaid to have been clandeſtinely practiſed at Venice, from views of family pride united with poverty; but in Tibet it is reported to be founded in the great paucity of females, when compared with the number of males, though a vaſt *quantity* [number] of the latter be buried in the monaſteries." (p. 143.)

The empire of Japan is, in every reſpect, an object of great curioſity; and the notices concerning it, collected by our author, will afford much gratification to the reader. All travellers agree that the population is ſurpriſing, the capital, Jedo, being ſtated as 63 Britiſh miles in circumference. "Kœmpfer ſays that the number of people daily travelling on the high ways is inconceivable, and *the tokaido*, the chief of the ſeven great roads, is ſometimes more crowded than the moſt frequented ſtreets of European capitals." (159) Mr. P. on the ſuppoſition that Japan is as populous as China, of which it equals about one tenth part in ſize, eſtimates its inhabitants at 30,000,000. But he juſtly obſerves, that the population of the Japaneſe empire, like that of other Aſiatic ſtates, cannot be treated with much preciſion. As the cleareſt proof of our ignorance on this ſubject may be quoted, once for all, what our author has remarked in his accounts of Siam.

"Concerning the population of Siam there are no adequate documents. If the Birman empire contain, as is aſſerted, more than fourteen millions, it might perhaps be reaſonable to conclude that the Siameſe dominions may be peopled by about eight millions. Yet Loubere aſſures us that, from actual enumeration, there were *only found* [found only] of men, women, and children, one million, nine hundred thouſand. So uncertain are the computations in oriental countries." (P. 214.) It is to be remembered that La Loubere was envoy extraordinary from Louis XIV. to the Siameſe court.

The moſt ſtriking feature, undoubtedly, in all deſcriptions of theſe remote eaſtern countries; a feature which frequently embarraſſes and confounds; conſiſts in the gigantic and enormous proportions in which the different objects are drawn. Of this a more pertinent example, we think, cannot eaſily be given than Thunberg's Report of the Japaneſe Emperor's Palace at Jedo. He deſcribes it as ſurrounded with ſtone walls, and ditches with draw-bridges; and forming a conſiderable town, five leagues in circumference. Mr. P. however, with cautious diſcernment, immediately ſubjoins: "In this, and ſimilar inſtances of oriental population and extent, though the beſt authorities be followed, yet the reader may, with the author, ſuſpend his belief." (P. 165.) To the vaſt extent of the emperor's palace correſponds in

ſome degree, the room which is denominated, "the ſaloon of the hundred mats," and which is ſaid to be 600 feet in length, by 300 in breadth; compared with theſe immenſe dimenſions, Weſtminſter Hall, which we have been accuſtomed to conſider as ſuperb, but which is only 230 feet long, and 70 wide, ſinks into an inſignificant dreſſing cloſet.

The ancient fame of Perſia conſpires with the elegant variety of its modern literature, and with many other circumſtances both of a phyſical and of a moral nature, ſtrongly to recommend it to the attention of thoſe whoſe minds are turned to theſe attractive ſtudies. On that portion of his work which is occupied in treating of this celebrated country, the author has beſtowed great diligence and care. It ſeems, indeed, to have been written with a warm feeling of intereſt in the ſubject, and cannot fail, we think, to produce on the reader a very lively feeling of a ſimilar kind. From every one of the chapters we could give many extracts of peculiar excellence; for the contents of them all are important, and the manner in which they are detailed is happy. But our limits confine us to one or two quotations, of which the firſt relates to the primitive inhabitants, from whom we have the honour of being deſcended.

"The original population of the mountainous country of Perſia appears to have been indigenous, that is, no preceding nation can be traced: and, in the opinion of all the moſt learned and ſkilful inquirers, from Scaliger and Lipſius down to Sir William Jones, this nation is the Scythic or Gothic, and the very ſource and fountain of all the celebrated Scythian nations. While the ſouthern Scythians of Iran gradually became a ſettled and civilized people, the barbarous northern tribes ſpread around the Caſpian and Euxine Seas; and beſides the powerful ſettlements of the Getæ and Maſſagetæ, the Gog and Magog of oriental authors, and others on the north and eaſt of the great ridge of mountains called Imaus, or Belur Tag, they detached victorious colonies into the greater part of Europe, many centuries before the Chriſtian æra." (p. 320.)

Our next quotation ſhall conſiſt of Mr. P.'s obſervations on the firſt hiſtorical epoch of the Perſians. We are induced to inſert it on ſeveral accounts; but particularly becauſe it will furniſh our readers with a very full and explicit proof that our author, though his language is ſometimes incautious, is no ſceptic in religion, and that, whatever may have been his former opinions, he now knows how to put a proper value on the ſacred authority of ſcripture. This is evident from the manner in which he ſpeaks of it; though we cannot but acknowledge that we ſhould have been glad if his expreſſions, even in the very paſſage which we are about to copy, had been ſomewhat more guarded. For he ſeems, at leaſt, willing to carry the antiquity of the human race rather higher than Sripture chronology will warrant; and yet we are perſuaded, on mature conſideration of the whole paſſage, compared with others in the work, that this was really not his intention.

"The

« The Scythians, or barbarous inhabitants of Perſia, according to the account of Juſtin, conquered a great part of Aſia, and attacked Egypt, about 1500 years before the reign of Ninus, the founder of the Aſſyrian monarchy; that is, ſo far as the faint light of chronology can pretend to determine ſuch remote events, about 3660 years before the Chriſtian æra. The Egyptians, a people of Aſſyrian extract, as the Coptic language ſeems to evince, were, from ſuperior local advantages, civilized at a more early period; and their genuine chronology ſeems to begin about 4000 years before Chriſt. The venerable hiſtorical records contained in the Scriptures atteſt the early civilization and ancient polity of the Egyptians; but, as the Aſſyrians ſpread far to the eaſt of Judea, they ſeem to be ſilent concerning the Perſians, except a ſatrap or two be implied. The firſt ſeat of the Perſian monarchy was probably in the north-eaſt, on the river Oxus, while the Aſſyrians poſſeſſed the Euphrates and the Tyris, and the ſouth-weſt of Perſia. There is no evidence whatever, from records, remains of antiquity, or any probable induction, that this planet has been inhabited above ſix or ſeven thouſand years. The invention and progreſs of the arts, the mythologies and chronologies of all nations, except the Hindoos, indicate this term as the utmoſt limit; before which, if men had exiſted, indelible traces of them muſt have appeared, whereas hiſtory can account for every relic that is found. For the great antiquity of the earth there are many evidences; but none for the antiquity of man." (p. 325.)

The ſentiment expreſſed in the laſt of theſe ſentences will to many, perhaps, appear a bold one. To us, we confeſs, it appears perfectly harmleſs. There is, we even think, abundance of phenomena which ſeem to prove it well-founded; and it certainly involves no conſequences inconſiſtent with the doctrine of Moſes.

[*To be concluded in our next.*]

Letters of a Mameluke, or a Moral and Critical Picture of the Manners of Paris. With Notes by the Tranſlator. From the French of Joſeph Lavallée, of the Philotechnic Society, &c. &c. In Two Volumes, 12mo. Pp. 576. 9s. boards. Murray. 1804.

THE fable of this work is now a very common fiction. A perſon from one country viſits another country, totally different in religion, politics, ſentiments, ſocial, civil, and domeſtic life, and communicates to his own countrymen, by letter, the impreſſions which he receives from contemplating the ſtrangers. But we think the aſſumed character is not very ſteadily maintained. Writing as a Mameluke our author fails not to ſhew that he is a veritable Frenchman. Theſe letters diſplay vivacity, ingenuity, and penetration, and are written in an agreeable ſtyle, of that light caſt, which French writers ſo very often exhibit. When we allow the author the praiſe of penetration, it is neceſſary to explain the extent in which he appears to us to poſſeſs that quality. Both his critical and moral ſtrictures ſhew that he is well acquainted with the details of French literature and manners; and alſo with the characters usually aſcribed to both. But when, from acute obſervation on ſpecific manners, cuſtoms, uſages, and celebrated works, he attempts to riſe to general eſtimates, we find that the author is a man of taſte, both of literary and

of

of moral diſcernment; but by no means a profound philoſopher either in criticiſm or conduct. From the combined extent and circumſcription of Mr. La Vallée's talents, together with the prejudices, real or pretended, of a Frenchman, at the preſent time, we account for the motley mixture of this work, which beſtows juſt praiſes on Corneille, Racine, and Moliere, preſents the appropriate characters of tragedy and comedy, yet ſeems to imagine that no moderns but Frenchmen ever arrived at any excellence in either; which paints in clear and glowing colours many of the French frivolities and foibles, yet attributes to Frenchmen the merit of the higheſt genius, and declares them as a nation totally free from vice; which in every detail of their purſuits and occupations marks their folly and vanity, and, in a general view, repreſents them as wiſe and magnanimous; which profeſſes to adore benevolence and virtue, and idolizes Buonaparté. It muſt, however, be acknowledged, that, though he is the moſt extravagant encomiaſt of the uſurping adventurer, and the ſyſtem which he has eſtabliſhed, he does not often introduce this ſubject or dwell long upon it. He evidently wiſhes to appear the idolizing admirer of the Corſican; and repeats the ſubſtance of what ſycophants of the tyrant have poured out in his praiſe, or againſt the monarchy: but this part of the production is very like an effort of a man either courting ſome gift, or apprehending ſome evil from the poſſeſſor of power. Much, therefore, as we deteſt a Frenchman who would deſcend to flatter this bane of Frenchmen; we rather pity than abhor a poor author who panegyriſes ſuch a miſcreant obviouſly againſt the grain. Wherever he touches upon politics he falls very ſhort of his own exertions when writing upon other ſubjects. His account of the French revolution is as ſuperficial and extravagant as any that ever we have peruſed in the many abſurd publications that have come before us. Leaving his politics therefore as very unworthy of the reſt of his letters, and not deſerving of notice or refutation, we ſhall chiefly confine ourſelves to his moral and critical exhibition of the French as they are now found.

The firſt object which ſtruck the ſtranger in contemplating Paris was the height of the houſes, which in that metropolis riſe to many ſtories. Next was the hurry and buſtle of the people.

"The French (he ſays) do not walk but run. Horſes, carts, coaches, cabriolets, butchers, water-carriers, huſſars, pedeſtrians, all run, all drive on as hard as they can: they joſtle, puſh, and run foul of each other; they threaten and overſet one another, riſe again, and go on as if nothing had happened."

The French have exceſſive curioſity, with little ſelection as to objects. They were greatly agitated by the firſt appearance of the Mameluke in the ſtreet, until their attention was drawn off by a drum, inviting them to an exhibition of—dancing dogs. The French are beyond all other people the votaries of hope. They have not ſtrong, at leaſt ſteady, domeſtic affections; and their ſentiments of friendſhip are very wavering and inconſtant. The life of a Pariſian fine lady is very humouroufly pourtrayed. The French poſſeſs a great ſpirit of contradiction,

contradiction, and wish to render themselves conspicuous by appearing singular. Our Mameluke, near the middle of the first volume, comes to the French drama; and shews very evidently that he has formed his notions of dramatic excellence from the execution of eminent French writers much more than the consideration of the general ends of plays. He subscribes to the unities, as observed by the chief dramatic poets of France, rather than by nature and reason. He is a critic not upon Dr. Johnson's enlarged plan. In speaking of epic poetry he ranks Voltaire with Virgil and Homer. These, however, we regard as the criticisms of a partial advocate rather than of an inadequate judge. With sound discrimination he severely blames the constitution of the Opera, either serious or comic; and shews the absurdity of pantomime. The French are extremely inattentive to theatrical propriety.

"The Parisian will know wonderfully well the number of bows he ought to make on entering a room; he will judge, without erring, what place of honour ought to be given, at table; he will mark the shades of respect which ought to be shewn between such and such a magistrate. In a theatrical representation, the actors, forgetting the character, the rank, and the dignity of the personages they perform, will transgress, in his presence, those rules of propriety to which he is so much a slave. He will see it with indifference. The most subaltern confident will come and speak familiarly to Semiramis; a freedman will chat cheek-by-jowl with Augustus; a valet will put on his hat before his master."

Such inattention to probability on the stage our author imputes to ignorance; but it must rather be forgetfulness of the purpose of the theatre, which is imitation, than ignorance of propriety in the model of that imitation. In France comedians are very much undervalued. Persons of fashion treat them as strolling players, and the common people call them buffoons, or merry-andrews. Religion denied them burial, the laws branded them with infamy, and custom banished them from society. Thus, while the French laboured with meritorious ardour to refine their dramatic works, to render them eternal monuments of the sublimity of their poetry, and the purity of their morality, they strove to make the reciter of these master-pieces the most impure class in the community. The degrading estimation of the profession vitiated the individuals. While the Mameluke ascribes these, and many other follies, to Frenchmen, he, in the very next page, pours on them an eulogium, that never nation nor individual merited. "Vanquished or victor, subject to wise kings, or bent under despotic monarchs; enlightened or ignorant slaves, or free; whatever were the circumstances of government, when they were called to figure as a nation on the theatre of the world, *majesty*, greatness, *loyalty*, bravery, *sincerity*, frankness, *disinterestedness*, clemency, are the characteristics of the French nation. Look into their history, and judge. Individuals have been to blame, and the nation never. There is no nation that has not had a great national vice: Rome pride, Carthage treachery, Sparta hatred, Athens fickleness,

neſs, all Greece egotiſm, Egypt credulity, Aſſyria avarice, Perſia meanneſs, and ſo many others. Thence for ſix thouſand years paſt the misfortunes of the world. *Alone on the face of the earth the French nation is ſtill immaculate.*" Should we undertake to argue againſt ſuch an aſſertion, we ſhould be equally idle, as its advancer is abiurd and extravagant. The national vices of the French, when acting a great part on the theatre of the world, have been uniformly ambition and rapacity, joined with exceſſive vanity and inſolence, and in later periods comprehending all the enormous crimes that the moſt ferocious and blood-thirſty ſavages, aſſiſted by ingenuity and invention, could deviſe and perpetrate. In intervals of peace they have been peculiarly diſtinguiſhed by vanity and inſolence; we were going to add fraud and profligacy, but theſe they participate with ſome other nations of ſouthern Europe.

Like many others who are ingenious without being deep, our author is much addicted to paradox. He undertakes to defend the Catholic League as, in the great body of the people, the reſult of a ſpirit of liberty, that would have been very laudable if it had not been corrupted by religious fanaticiſm. We cannot ſeparate the League from the principles that gave it birth. Our author draws a parallel between it and the revolution, beſtowing great praiſe on both, but the higheſt on the revolution. We think that in one effect they ſomewhat agree. They both exemplify the uncontrouled violence of French paſſion, which, whatever object it purſues, is withheld by no moral reſtraint from ſeeking gratification. The revolution combined with the ſtate which it has laſt generated, is, according to our author, the moſt glorious event in human hiſtory, and reached its preſent pinnacle of glory, becauſe the genius of an extraordinary nation has been found in uniſon with the genius of an extraordinary man. Such exclamations of madneſs or duſt-licking adulation might do for a ſermon, preached by the Archbiſhop of Rouen before Buonaparté; but what motive any Engliſhman could have for tranſlating, or London bookſeller for vending, nonſenſical and raving flatteries towards a man who is the moſt bitter enemy of the Britiſh King and nation, it is not our buſineſs to divine; we will at leaſt ſay the publication of this part of the work did not ariſe from loyalty and patriotiſm. But with much pleaſure we take leave of our author's political diſſertations, and greatly as we diſapprove their ſcope, we muſt candidly admit they are ſo extremely flimſy and ſuperficial in execution, that the badneſs of the tendency is far inferior to the badneſs of the object. In the ſecond volume, our author keeps chiefly to the manners of the French, and very clearly demonſtrates in detail, that they whom he had declared to have no vice are chiefly governed by caprice and vanity. This is the burden of the remaining part of the work. Under this view he paints with lively humour their fondneſs for dreſs. From the ſame cauſe he deduces their fondneſs for duelling; and mentions various anecdotes which place the frivolous vanity of their cauſes of quarrel in a more deſpicable light than any in which they have ever been repreſented

repreſented by the ſevereſt Antigallican ſatiriſts of England, who have expoſed the levity of the French mind and character. The evening parties of the Pariſians, by this account, are ſtill more empty and inſipid than the London routes, which ſo far ſurpaſs moſt inventions for preventing in faſhionable parties the intruſion of Britiſh ſenſe and knowledge. Speaking of French jealouſy, our author pays the men of that country a poor compliment in deriving it from imperiouſneſs, and not from ſentiment. Paragons as they are of angelic virtue, the French, according to the account of this their advocate, treat brutes with great cruelty. At Paris there is every appearance of active buſineſs; but really ſuch groſs idleneſs, that a very great portion of the inhabitants do not know when they riſe in the morning, how they are to live the reſt of the day, having no reſource but ſwindling and iniquity. Is this the immaculate nation? They bring up their children in the ſame way, and conſequently, in all moral probability, to the ſame purſuits. A great portion of the French are extremely illiterate, and cannot ſpell their own language. This remark he illuſtrates by various entertaining anecdotes. One of the chief ſubſtitutes for idleneſs is gaming, a vice which the author allows to be extremely prevalent in France.

In ſhort, while our author, in his general character of the French nation, celebrates them as far beyond all other human beings, in the higheſt attributes of human nature, genius, wiſdom, and virtue of every denomination, yet in his detail and particular deſcriptions he exhibits the French as the moſt frivolous, capricious, vain, unprincipled, and unfeeling people that can be conceived; and never were two accounts written by two authors hoſtile to each other, more oppoſite than this author's general and particular accounts of the French. An advocate adverſe to that people, if he were to argue with this writer, might ſay, like Sheridan's Sir Anthony Abſolute to Mrs. Malaprop, "You are the politeſt arguer I ever met with; for one word againſt my cauſe, you have twenty againſt your own." For this contrariety it is not difficult to diſcover the reaſon. Repreſenting the immaculate virtue of the French having no data, in fact, the writer was obliged to truſt to imagination, and that airy companion hurried him up among the clouds. In painting their vices and follies he had ſimply to follow his own obſervation, and in that by much the greateſt part of his work, he appears perfectly at home, a very fair and true deſcriber.

Daubeny's *Vindiciæ Eccleſiæ Anglicanæ.*

(Concluded from P. 41.)

IN the work before us Mr. D. has largely entered into the queſtion of neceſſity, and treated it with much nice diſcrimination. But its real merits may, we think, be diſcuſſed in a very ſhort compaſs. The neceſſity intended by the Church, in her article, is a *moral* neceſſity, ſuch

ſuch as, in free and rational beings, ſubſiſts between the motive and the action. True and lively faith, while it continues to operate, will produce good works. But it may not always operate; and then its fruits will ceaſe to be produced. The neceſſity of a Calviniſt is a *phyſical* neceſſity, ariſing from an irreſiſtible impulſe, which has no dependence on human volition. His good works are, in no reſpect, the works of man, but the direct and immediate operations of God. They can, therefore, in no rational or intelligible ſenſe, be called the fruits of faith; not even of, "true and lively faith:" for, as Dr. Kipling has moſt accurately obſerved, "A Church of England-man's faith is productive; a Calviniſts' is barren."* The following brief quotations from our author gives a very clear view of this important diſtinction:

"Good works, as the fruit of lively faith, are not a *natural* but *moral* production; and though they may be ſaid to be a *neceſſary* production, as eſſential to the perfection of a moral agent, ſtill they will be produced only in proportion as moral motives, accompanied by Divine grace, exerciſe their proper influence on the mind of the party concerned. Regarding only the effect produced as neceſſary to determine the perfection of the cauſe, both phyſical and moral obligation are to be ſeen in the ſame light. Still it is preſumed, no great degree of preciſion is neceſſary to diſcriminate between a certain cauſe, according to the regular courſe of nature, neceſſarily producing a certain effect, and the neceſſity that a certain cauſe ſhould produce ſuch an effect, in order to determine *the perfection of its quality*. In the one caſe, we have a phyſical agent regularly and neceſſarily proceeding to the accompliſhment of a pre-eſtabliſhed ſyſtem: in the other a moral being whoſe advancement towards perfection is regulated by his concurrence with the directing influence of Divine grace. (Pp. 373, 374.) Independent of Chriſtian motives, there can be no ſuch thing as Chriſtian practice; in this ſenſe the doctrines and duties of Chriſtianity are inſeparable, becauſe the end is not to be obtained but through the means. But though the motives which the goſpel furniſhes are the only motives which can effectually enforce Chriſtian practice, ſtill Chriſtian practice will always be in proportion to the continued energy of its productive cauſe. The doctrine of our Church is that 'good works do ſpring out neceſſarily of a true and lively faith.' And the poſition, when properly underſtood, is incontrovertible; for ſo long as true lively faith exiſts, in other words, ſo long as the motives furniſhed by the goſpel produce, through Divine grace, their proper influence on the party, ſuch muſt be the conſequence. Still, whilſt there is a poſſibility of man's reſiſting and quenching the Holy Spirit, of doing deſpite (as the Apoſtle ſtrongly expreſſes it), to the Spirit of Grace, of neglecting to make a proper uſe of the means of ſalvation, and thereby falling away from God, what may be lively faith to-day may not be equally ſo to-morrow; and, conſequently, the connection between faith and works is not of that ſettled and invariable kind to juſtify the uſe of epithets which, in propriety of language, apply only to to the uniform and eſtabliſhed courſe of nature." (Pp. 375, 376.)

This is, ſurely, ſound and concluſive reaſoning, and the readers of

* See ANTI-JACOBIN REVIEW, Vol. XVI. Pp. 56.

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Mr. D.'s work will find much more equally ſatisfactory on the ſubject. Mrs. More, however, though ſhe deigns not to anſwer Mr. D. herſelf, has apparently a train of writers in her ſervice, on whom, if our advice were of any weight with her, we would adviſe her for her own ſake, to impoſe that prudent ſilence which ſhe ſeems herſelf determined to preſerve. Of theſe writers Mr. D., with a dignified regard to character which well becomes him, expreſſes himſelf thus.

"The Advocates who have expreſsly ſtepped forward in Mrs. More's defence are paſſed by in ſilence. The language (which) they have addreſſed to me has, generally ſpeaking, been ſuch as to be entitled to no anſwer; and, as controverſy thus carried on is what I moſt diſlike, I do not wiſh to furniſh the gentlemen concerned with a provocation to enter again into a field, in which they appear to ſo little advantage. The object," he adds, "(which) Mr. O. appears to have had before him, (although his language is not quite ſo coarſe, perhaps, as that of the nameleſs writers above alluded to,) correſponds in the main with what theirs was; the obvious deſign of his publication being to place my writings in a light, in which they might do the leaſt poſſible credit to their author. But on this head, I refrain from enlargement." (P. 387.)

We come now to our author's concluding chapter, which is indeed a noble one, and which, we truſt, will be carefully ſtudied by all, eſpecially by ingenious young divines, for whoſe advantage this work was chiefly written. This chapter is principally recapitulatory of the arguments treated in the preceding ones, and brings the whole ſubject under a maſterly and moſt intereſting review. The author begins by truly obſerving, as an apology for the length to which ſome of his topics have been extended, "that the detection of a fallacy, can never be confined within the ſame limits as its aſſertion, nor a vindication be made out in a form equally compendious with that of the charge." He then gives his ultimate opinion of the fairneſs of Mr. O. as a controverſial writer. It is fully juſtified by a previous and minute induction of particulars. Entirely convinced ourſelves of its truth, we ſhall lay it ſimply, and without a comment, before our readers.

"From the analyſis of Mr. O.'s reaſoning and evidence, laid before him" the reader "in the preceding chapters, he muſt have ſeen that my ſentiments undergo, for the moſt part, ſuch a metamorphoſe, in Mr. O.'s edition of them, as no longer to be cognizable for my own. What by the means of miſapplication and mutilation, by the expedient of words put in, and words left out; by the help of ſentences divorced from their legitimate context, aided by indirect inſinuations, and, in ſome inſtances, unequivocal aſſertions, relative to the principles of his ſuppoſed opponents; Mr. O. has contrived to make me ſpeak juſt what the proof which he had to eſtabliſh required that I ſhould ſpeak. Indeed ſo groſs have been the miſrepreſentations of my text, ſo notorious the '*iniquity of quotation*', practiſed in ſome inſtances by Mr. O., that I have been conſtrained, from a reſpect to the profeſſion, to conclude that Mr. O. has written on this occaſion, (as it has been reported), from documents furniſhed from various quarters, haſtily collected with more

more zeal than judgment, and adopted without proper examination." (Pp. 389, 390.)

But the misrepresentation of the writings of an individual is of little consequence compared with that of the genuine doctrines of the Church. That the Church of England is not, as Mr. O. pretends, Calvinistic, is a point which is capable of demonstration; and Mr. O.'s confident exclamation, "We then are the true Churchmen," is only claiming a victory before it is gained: while the unceasing attempts of his restless party to render the Clergy of the establishment odious, with a view to draw from their ministry, those whom the Constitution of their country has committed to their charge, are as little calculated to verify their pretensions to the title of good subjects, as their Calvinism is to prove them sound Churchmen.

To prove that our Original Reformers were Calvinists, Mr. O. brings forward different Historians, of whom, however, Strype and Burnet alone appear to have made this point an object of particular attention; and their testimony is by no means favourable to his cause. Mosheim can be little depended on here; and his statement is in opposition to fact. The first Liturgy of Edward was compiled by a Committee of Bishops and divines appointed for the purpose by the King, who "resolved," says Collier, "to govern themselves by the word of God, and the precedent of the primitive Church." It was afterwards, indeed reviewed and altered: but the Act of Parliament which, in 1552, finally established it, speaks of the first book as "a very godly order, agreeable to the word of God, and the Primitive Church;" and accounts for the review of it by "divers doubts having arisen for the fashion and manner of the ministration of the same, rather by the curiosity of the ministers and mistakers, than of *any worthy cause*." Even so late as the year 1555, Calvin expresses his disapprobation of it with great freedom. And we have the positive authority of Strype, a witness, in this case, much more competent than Mosheim, that it was not till the end of Elizabeth's reign that Calvinism became prevalent.

Mr. O. proceeds in a similar way to prove the attachment of our reformers to Augustine. But the answer given by the venerable Latimer to the divines appointed to dispute with him at Oxford, may be fairly considered as expressing the collective sentiments of his colleagues: "Then you are not," said the divines, "of St. Chrysostom's faith, nor of St. Austin's?" "I have told you already," replied the good Bishop, "I am not, except when they bring scripture for what they say." Our reformers undoubtedly respected Augustine; and every lover of truth must respect the honesty which appears in his writings, especially in his retractations. But they respected other Fathers at least as much; and Mr. O. should have proved, that on the subject of the divine decrees, they paid more regard to the authority of Augustine than to that of the Fathers of the four first centuries of the Church. When afterwards, indeed, the opinions of Calvin be-

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gan to prevail, the general appeal of thoſe who embraced them was, in failure of evidence from the writings of our original reformers, and of the earlier Fathers of the Church, to the works of Auguſtine. Thus, in 1595, Hutton, Archbiſhop of York, having adopted the tenets of Calviniſm, wrote a treatiſe on the ſubject, which he ſent to Whitgift himſelf, ſomewhat Calviniſtically inclined, deſiring that ſome perſon might be employed who was well read in the works of Auguſtine. This was certainly a way to lead divines to ſee, in the public ſtandards of the Church, the peculiar tenets of Auguſtine, whether they were there or not. Thus again Dr. Whitaker, in his complaint againſt Barrett: "For the points of doctrine, we are fully perſuaded that Mr. Barrett hath taught untruth, *if not againſt the articles*, yet againſt the religion of our Church, publicly received." From this it appears that, according to the opinion then prevalent at Cambridge, a divine who did not teach againſt the articles, might yet teach againſt the religion of the Church, of which theſe articles formed the ſtandard. For, continues Dr. Whitaker, "*although theſe points were not concluded and defined by public authority*, yet, foraſmuch as they have been hitherto evermore held in our Church, therefore ought they not to be controverted." By the confeſſion, then, of this learned Calviniſtic profeſſor, the Calviniſtic doctrines, notwithſtanding the other ſtrange part of his aſſertion, were never impoſed by public authority; and, therefore, the queſtion is fairly given up by him.

The Calviniſm of our Church, as deducible from the ſentiments of the reformers, muſt be proved, if it can be proved at all, from the writings of the reformers themſelves, and not, as Mr. O. has pretended to do, from writings long ſubſequent, when Calviniſm, it is allowed, very much prevailed. But from Cranmer, Ridley, and Latimer, Mr. O. has not produced a ſingle ſentence; and from Hooper only one, which he has tortured to a meaning directly contrary to that martyr's known and avowed opinions. He refers, indeed, to Jewell's Apology. But, though that work contains an able defence of our doctrines againſt the Church of Rome, it certainly does not repreſent them as Calviniſtical. The names of Luther and of Zuingle are mentioned in it, but the name of Calvin does not once occur. And, in ſhort, it is ſufficient to obſerve that it maintains the doctrine of univerſal redemption, which is totally, as we have often remarked, ſubverſive of the fundamental tenet of Calvin's creed.

Mr. O. appeals (p. 66.) to the writings of Luther, and to the whole body of the confeſſions of all the reformed churches; but this random appeal proves nothing at all. Mr. O. ſhould have proved that theſe writings and confeſſions were the ſtandard by which the ſentiments of our reformers were modelled. Cranmer was very intimate with Eraſmus, from whom it is preſumed he received that copy of Eraſmus's anſwer to Luther's treatiſe, "De Servo Arbitrio," which is now extant in the Britiſh Muſeum, and which, from many paſſages marked in it, he appears to have carefully peruſed. It was printed in the ſame year, 1524, in which Luther wrote his "Commentary on the Gal-

tians." In 1543 was publiſhed the "Erudition of a Chriſtian Man." From 1524 to 1543, our reformers muſt have deeply ſtudied the ſubjects which were then agitating the reformers on the continent; and, in the "Erudition," the doctrines of grace and of freewill are explained exactly in the ſenſe of Eraſmus, but in perfect oppoſition to that of Luther. A few years after, the paraphraſe of Eraſmus, not the commentary of Luther, was ſet up in our churches. All this ſhews on what principles our reformation was conducted; and with reſpect to the foreign confeſſions, Mr. O. ſhould have informed his readers that two of them at leaſt, the Saxon, and that of Augſburgh, are in decided and open contradiction to his poſition.

Having given this abſtract of Mr. O.'s evidence, and ſhewn of what light materials it is made, our author conceives it incumbent upon him to ſtate the point as it appears to himſelf. And firſt, he obſerves, on the ſuppoſition that Calviniſm was the doctrine intended to be eſtabliſhed by our articles, the nearer we approach to the origin of theſe articles, the plainer will be the traces of this original doctrine; whereas, to thoſe acquainted with the hiſtory of our Church, the very reverſe of this is known to be the caſe. The next conſideration is the character of our reformers, who were not, ſays Mr. D.

"More diſtinguiſhed by their piety, than by their learning and moderation. They knew where to draw the line between the genuine doctrines of Chriſtianity, and the errors that had been grafted upon them; and they drew it with a ſtrong and ſteady hand. Profiting by the intemperate conduct of ſome foreign reformers, they carried on their work, not as thoſe reformers for the moſt part did, with heat and violence, but with the deliberation and judgment beſt ſuited to a work of wiſdom. Inſtead, therefore, of adopting the writings of Luther for their model, or employing Calvin as their counſel, they had recourſe to the very men who had been the diſtinguiſhed opponents of them both—Eraſmus, who had written againſt the extravagancies of Luther, and Melancthon, who had decidedly proteſted againſt the intemperance and peculiarities of Calvin." (Pp. 415, 416.)

It is farther to be obſerved, that, in 1548, Cranmer conſulted Melancthon about drawing up a book of the articles and heads of Chriſtian faith and practice. Melancthon recommended it to be modelled according to the confeſſion of Augſburgh, which had been compiled by himſelf; and it is generally underſtood that our ſyſtem of faith was formed in conformity with this noble confeſſion. Now, this confeſſion was ſilent on the ſubject of predeſtination; and it ought to be remembered, as has already been ſaid, that in 1552, when our articles were firſt publiſhed, Melancthon eraſed from a reſcript of Calvin's the article "De electione," a circumſtance which gave the latter reformer great offence. To this muſt be added, that in the ſame year was inſerted in the Saxon confeſſion, the work alſo of Melancthon, a paſſage obviouſly analogous to the concluding clauſe of our XVIIth Article.

"And becauſe," ſays this confeſſion, "we purpoſe to adminiſter conſolatio

lation to the conſciences of the penitent, we forbear any queſtions about predeſtination or election. We lead all our readers to the word of God, and deſire them to learn his will from his own word, and not to ſearch after other ſpeculations. Moſt certainly, as the preaching of repentance relates to all men, and implies an accuſation againſt all, ſo the promiſe is univerſal; and the offer of forgiveneſs is made to all, according to theſe general declarations of holy writ: 'Come unto me *all* ye that travail and are heavy laden, and I will give you reſt: *Whoſoever* believeth in him ſhall not periſh, but have everlaſting life: The ſame Lord is rich unto *all* who call upon him.' In theſe univerſal promiſes let each perſon believe that he himſelf is included, and not give way to deſpair."

All theſe are, undoubtedly, weighty conſiderations; and the preſumptive evidence from them is ſtrong, that our original reformers were not Calviniſts, nor our public ſyſtem of faith intended to be underſtood in a Calviniſtic ſenſe. But our author refers to public documents, which ſpeak a more decided and poſitive language. The firſt is the preface to the book of homilies in 1562, when our articles, as they now ſtand, received the ſanction of both houſes of convocation. The deſign of the homilies is ſaid to be, "That the people may learn, &c. ſo that they may pray, believe, and work according to knowledge, while they ſhall live here, and, after this life, be with Him that with his own blood *hath bought us all.*" In 1562, then, the *particular unconditional* election of Calvin was not underſtood to be the doctrine of our Church. The ſecond document appealed to is Parker's preface to his edition of the Biſhops' Bible, ſo called becauſe, at the deſire of Cranmer, different parts of the tranſlation were undertaken by different biſhops of the day. In this preface, Parker, on the words of Chriſt, "Search the Scriptures," comments thus: "Theſe words were firſt ſpoken to the Jews; but they concern all, of what nation, of what tongue, of what profeſſion ſoever any man be; for to *all* belongeth it to be called unto eternal life, ſo many as by the witneſs of the Scriptures deſire to find eternal life. *No man, woman, or child, is excluded from this ſalvation;* and, therefore, to every one of them is this ſpoken. For *he that hath care of all accepteth no man's perſon;* his will is that *all* men ſhould be ſaved; his will that *all* ſhould come to the way of truth." In 1572, then, Calviniſtic election was not underſtood to be the doctrine of the Church.

With regard to the latter part of Elizabeth's reign, when Calviniſm made conſiderable progreſs, Mr. O. ſhould have noticed the Lambeth articles, which in 1595, were expreſsly drawn up with a view to ſettle the diſputes at Cambridge reſpecting Calviniſm. The articles of the Church were held to be inadequate for the purpoſe; therefore, theſe Lambeth articles were deemed to be neceſſary. Whitgift in his letter to the Univerſity, required that body to make good their proceedings againſt Barrett by any articles of the Church; but Whitaker, in reply, declines this point, only ſaying, as we have ſeen, "We are fully perſuaded that Mr. Barrett hath taught untruth, *if not againſt the articles*, yet againſt the religion of our Church publicly received."

It is alſo to be obſerved, that theſe Lambeth articles gave great offence, not only in the Univerſity, but at court; in conſequence of which they were quickly ſuppreſſed. When afterwards, at the Hampton-court conference in 1603, they were propoſed by the nonconformiſt miniſters, to be annexed to our eccleſiaſtical forms, the propoſal was rejected on the part of the Commiſſioners for the Church of England, conſiſting of the Archbiſhop of Canterbury, eight biſhops, ſeven deans, and two doctors. Of the ſynod of Dort we have ſpoken already.

Few words, our author remarks, need be ſaid relative to that moſt deciſive proof which on this ſubject, our different public forms, when compared with each other, are calculated to furniſh. Admitting the principle, which ſeems incontrovertible, that our reformers did not mean to contradict themſelves, it follows undeniably that the articles of our Church are not to be Calviniſtically interpreted. For the Liturgy, on the article of univerſal redemption, is confeſſedly and decidedly *Anti-Calviniſtic*.

"The only *poſtulatum*, therefore," ſays Mr. D. "required on this occaſion is, that *partial* redemption and *univerſal* redemption cannot conſtitute the doctrine of the ſame church; and it has always been a matter to me unaccountable how a Calviniſt can reconcile the uſe of numberleſs parts of that excellent Liturgy, with the peculiar doctrines [which] he profeſſes to maintain. Such is the ground on which this ſubject was placed in my fourth letter to Sir Richard Hill; ground, I am inclined to think, not to be ſhaken. Mr. O., in his allufion to it, in p. 93. has only proved how much eaſier it is to SNEER at an argument than to *anſwer it*." (Pp. 432, 433.)

With all this we moſt decidedly agree. The curious paſſage of Mr. O.'s book which is here referred to, together with our obſervations relating to it, will be found in our XVth Volume, Pp. 13, 14.

Our author has ſome admirable reflections on Mr. O.'s *moderate* Calviniſm. On this ſubject, he very juſtly obſerves, Mr. O. appears to deceive both himſelf and his readers. "Our reformers," ſays Mr. O., "wiſhed unequivocally to teach that man's ſalvation is wholly of grace, but that his perdition is of himſelf; and neither to make God the author of ſin, nor man a mere machine, and unfit to be treated as a moral agent." Then, ſays our author, our reformers were no Calviniſts. But, adds Mr. O., "this is not in the ſmalleſt degree belying the principles we have aſcribed to them, and mutilating the ſubject." This aſſertion, however, is notoriouſly falſe. For Calviniſtic election unqueſtionably mutilates the doctrine of ſalvation by grace, confining that to ſome choſen individuals, which the word of God declares to have been equally deſigned for *all*. Mr. O., indeed, obviates this objection by the uſe of the ſingle word *moderate*. What, then, is meant by this new-faſhioned term, *moderate Calviniſm?* Calviniſm, in its very eſſence, is a doctrine made up of frightful extremes. "The annexing [of] the epithet moderate to it is ſomething like enveloping a nauſeous medicine with wafer paper, to render it leſs unpalatable to the patient, and more eaſy to his ſwallow; and I

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am inclined to think that one of the greateſt fallacies, of which there are many to be found in Mr. O.'s book, lies concealed under this ſpecious guiſe." (p. 437.)

Mr. O. cites Sir Richard Hill as an inſtance of a moderate Calviniſt who agrees with St. Auſtin. Now, St. Auſtin's doctrine is, "that God had decreed not to impart ſufficient ſaving grace to all men in general, but only to a ſelect few, whom he had predeſtinated to ſalvation, and that the reſt of mankind muſt therefore inevitably periſh." Calvin, indeed, uſes *rougher language* than this, for he ſays, "that by God's eternal, unconditional decree, mankind were divided into elect and reprobate; the former to be certainly ſaved, the latter to be as certainly damned." A *rigid Calviniſt*, then, has only not to ſpeak of the divine decree which pre-ordained the fall, and to ſay with Auguſtine, that thoſe who are not elected muſt "inevitably periſh;" or, with Sir R. Hill, to exchange the obnoxious term *reprobation* for the ſofter one of *preterition*; and he immediately becomes a *moderate Calviniſt*. But he who can here find a difference *in doctrine* may congratulate himſelf on the acuteneſs of his diſcernment.

Mr. D. then recapitulates his former obſervations on juſtification, and proves incontrovertibly, what cannot be too frequently preſſed on the public attention, that Mr. O. and his clients, notwithſtanding the late impudent, and, we think, imprudent, aſſumption of the excluſive title of the "True Churchmen," are abſolutely no churchmen at all. Mr. O. adopts Cranmer's idea of juſtification; yet he rejects Cranmer's application of it, by confining it to ſubjects capable of faith. Infants conſequently are incapable of it. Becauſe, as the "Neceſſary Doctrine," aſſerts, baptiſm is "the way by which God hath determined that man BEING OF AGE, and coming to Chriſtendom, ſhould be juſtified; it certainly does not hence follow," ſays Mr. O., "that it is the way by which thoſe who are *not of age*, and therefore not capable of faith and repentance, are juſtified." (Overt. p. 181.) Accordingly this ſacrament is, by Mr. O., degraded into a "bare admiſſion into the Chriſtian religion; or, as he might with equal truth and propriety have ſaid, "a bare entry of the child's name into the pariſh-regiſter." Mr. O. would fain perſuade his readers that he is well acquainted with the works of Auguſtine, to whom he profeſſes the higheſt deference; and we have already ſhewn how differently that Father thought on this ſubject. We ſhall here produce, for Mr. O.'s conſideration, a ſignificant canon of the Council of Carthage, held under the direction of the ſame Auguſtine, and leave him to digeſt his reflections on it at his leiſure: "QUICUNQUE NEGAT PARVULOS PER BAPTISMUM CHRISTI A PERDITIONE LIBERARI, ET SALUTEM PERCIPERE SEMPITERNAM, ANATHEMA SIT." It may alſo be worth his while to deliberate what anſwer to give to the obſervations here ſubjoined from our author.

"The title [which] Mr. O. has prefixed to his publication is 'The True Churchmen aſcertained,' by whom we underſtand perſons living in ſtrict conformity to the doctrine and diſcipline of that Church of which

they are members. From Mr. O.'s doctrine, of juſtification, then, ſeeing that, ſo far as it applies to the ſacrament of baptiſm, it is in direct contradiction to the plain language of our Homilies, Articles and Liturgy: it follows that, to eſtabliſh his claim to *true churchmanſhip*, reference muſt be had to his connection with a church, whoſe doctrine on this ſubject, at leaſt, is at decided variance with that of the Church of England; and how Mr. O.'s repreſentation of baptiſm, as 'the bare admiſſion into the Chriſtian religion,' is reconcileable with his profeſſional acknowledgment of '*one baptiſm for the remiſſion of ſins*,' I profeſs myſelf incompetent to determine." (Pp. 453, 454.)

We ſhall finiſh our account of this valuable work with the following ſhort, but intereſting extract. It is addreſſed to the younger ſtudents in divinity, who, we hope, will profit by the ſound admonition of this faithful and well-inſtructed guide.

"It too often happens that divines who, from a certain prediſpoſition of mind, or ſome concurrence of circumſtances, become advocates for Calviniſm, commit themſelves upon it in early days, when, to make uſe of Barrett's words, they have 'ſcarcely ſaluted the threſhold of divinity,' and are not, therefore, qualified to judge of a cauſe which can only fairly be aſcertained [can fairly be aſcertained only] by much comparative reading, accompanied with a cool and diſcriminating judgment. The fact is, Calviniſtic divines, generally ſpeaking, aſſociate only with Calviniſts; read, for the moſt part, only Calviniſtic books; and then too eaſily ſatisfy themſelves with the confident perſuaſion that they are arrived at the *ne plus ultra* of their profeſſion. The great misfortune in this, as in many other caſes, is that, however partial may be their knowledge of a ſubject, when once men commit themſelves upon it, '*veſtigia nulla retrorſum*;' the pride of human nature inſenſibly mixes itſelf with the buſineſs, and they feel themſelves, as it were, pledged to maintain the ground [which] they have taken; and, therefore, (for the moſt part,) they induſtriouſly and determinedly keep out of ſight that evidence which might convince them of their error.

"From theſe premiſes the concluſion is obvious: that all early commitment on any particular uneſtabliſhed ſyſtem of divinity is ſcrupulouſly to be guarded againſt; becauſe it precludes the attainment of that general information, which is the neceſſary prelude to complete proficiency in any ſcience. When men form themſelves into ſects and parties, they, for the moſt part, renounce the exerciſe of reaſon, and oftentimes are governed by names more than by things. The ſcience of divinity, as it is of all other the moſt important, ſo it is the moſt comprehenſive. It is a ſcience commenſurate with eternity, and will be brought to perfection only in that ſtate where we ſhall know even as we are known. In this ſcience therefore it ſeems to be more particularly neceſſary that ſtudents ſhould read, mark, learn, and inwardly digeſt, before they commit themſelves to the public; δὸι σχίλιαζειν, και βοχν, πγινὰν μαθης." (Pp. 469, 470.)

A Key

A Key to the Claſſical Pronunciation of Greek, Latin and Scripture proper Names; in which the Words are accented and divided into Syllables exactly as they ought to be pronounced, according to Rules drawn from Analogy and the beſt Uſage. To which are added, terminational Vocabularies of Hebrew, Greek and Latin proper Names, in which the Words are arranged according to their final Syllables, and claſſed according to their Accents; by which the general Analogy of Pronunciation may be ſeen at one View, and the Accentuation of each Word more eaſily remembered. Concluding with Obſervations on the Greek and Latin Accent and Quantity; with ſome probable Conjectures on the Method of freeing them from the Obſcurity and Confuſion in which they are involved, both by the Ancients and Moderns. The ſecond Edition, with large Additions. By John Walker, Author of the Critical Pronouncing Dictionary, &c. &c. Octavo. Pp. 285. 7s. Boards. G. and J. Robinſon, T. Cadell and W. Davies. 1804.

FROM this ample bill of fare the public will be able to judge what they are to ſit down to. The author has ſhewn much induſtry, and very conſiderable acuteneſs of obſervation in the execution of his work; and we hope that he will reap the fruits of his labour, for tireſome and laborious indeed muſt have been his taſk.

To this ſecond edition has been added ſome critical obſervations, and two terminational vocabularies of Greek, Latin, and ſcripture proper names. For the publication of the vocabularies the author gives the following reaſon in his advertiſement.

"That ſo much labour ſhould be beſtowed upon an inverted arrangement of theſe words, when they had already been given in their common alphabetical order, may be matter of wonder to many perſons, who will naturally inquire into the utility of ſuch an arrangement. To theſe it may be anſwered, that the words of all languages ſeem more related to each other by their terminations than by their beginnings; that the Greek and Latin languages ſeem more particularly to be thus related; and claſſing them according to their endings, ſeemed to exhibit a new view of theſe languages, both curious and uſeful: for as their accent and quantity depend ſo much on their termination, ſuch an arrangement appeared to give an eaſier and more comprehenſive idea of their pronunciation than the common claſſification by their initial ſyllables. This end was ſo deſirable as to induce me to ſpare no pains, however dry and diſguſting, to promote it; and if the method I have taken has failed, my labour will not be entirely loſt if it convinces future proſodiſts that it is not worthy of their attention."

Thoſe who have neither time nor inclination to peruſe the many volumes which have been written on the pronunciation of the Greek and Latin languages, will find much of what has been advanced on that ſubject in the preſent work. We are however afraid that the violent Greeks and Romans among us, who ſpeak ſo highly of the variety and harmony of the Greek and Latin languages will "let ſlip the dogs of war" againſt Mr. Walker for accuſing them of *monotony*. "Let us," ſays he, view the Greek and Latin pronunciation on

which ſide we will, we muſt, to be conſiſtent with their own rules, feel them to be extremely *monotonous.*" He continues,

" I am ſupported in this conjecture, notwithſtanding all the fine things the ancients, and many of the moderns, ſay of the variety and harmony of the Greek and Latin languages, by the definition which they give of the circumflex accent; which is, that it was a combination of the acute and grave upon the ſame ſyllable. This is ſo incomprehenſible to modern ears, that ſcarcely any one but the author of the preſent Obſervations has attempted to explain it by experiment. It ſtands for nothing but long quantity in all our ſchools.

" But our wonder at theſe peculiarities of the Greek and Latin languages will ceaſe when we turn our thoughts to the dramatic performances of the people who ſpoke theſe languages. Can any thing aſtoniſh us more, than that all their tragedies and comedies were ſet to muſic, and actually accompanied by muſical inſtruments? How is our laughter, as well as our wonder, excited, when we are told that ſometimes one actor geſticulated while another recited a ſpeech, and that the greater admiration was beſtowed upon the former! Nay, to raiſe the ridicule to the higheſt pitch, we are informed that actors in their ſpeeches, and the chorus in their ſongs, accompanied their performances by dancing; that the actors wore maſks lined with braſs, to give an echoing ſound to the voice, and that theſe maſks were marked with one paſſion on one ſide, and with a contrary paſſion on the other; and that the actor turned that ſide to the ſpectators which correſponded to the paſſion of the ſpeech he was reciting. Theſe extraordinary circumſtances are not gathered from obſcure paſſages of the ancients, picked up here and there, but are brought to us by the general and united voice of all antiquity; and therefore, however ſurpriſing, or even ridiculous, they may ſeem, are undoubtedly true.

" Perhaps it will be ſaid, is it poſſible that thoſe who have left us ſuch proofs of their good ſenſe and exquiſite taſte in their writings, ſtatues, medals, and ſeals, could be ſo abſurd in their dramatic repreſentations? The thing is wonderful, it may be anſwered; but not more ſo than that they ſhould not have ſeen the uſe of ſtirrups in riding, of the polarity of the loadſtone in ſailing, and of ſeveral other modern diſcoveries, which ſeem to have ſtared them full in the face without their perceiving it. But is there any thing more common than to find not only individuals, but a whole people, who, though remarkably excellent in ſome things, are ſurpriſingly deficient in others.

" We have the ſtrongeſt proof in the world that the ancient Greeks made uſe only of capital letters, that they were utterly ignorant of punctuation, and that there was not the leaſt ſpace between words or ſentences, but that there was an equal continuation of letters, which the reader was obliged to decypher, without any aſſiſtance from points or diſtances. Without the cleareſt evidence, could we ſuppoſe, that, while compoſition had reached the perfection it had done in Greece, orthography was in a ſtate of barbarity worthy of the Cape of Good Hope?

" Can any thing give us a more ludicrous idea than the practice of the ancients in ſometimes ſplitting a word at the end of the line, and commencing the next line with the latter part of the word? This muſt have been nearly as ridiculous as the following Engliſh verſes, in imitation of this abſurd practice.

Pyrrhus,

Pyrrhus, you tempt a danger high
When you would ſteal from angry li-
Oneſs her cubs, and ſoon ſhall fly
inglorious.
For know the Romans, you ſhall find
By virtue more and generous kind-
Neſs, than by force or fortune blind,
victorious.

Notwithſtanding the hackneyed epithet of Gothic barbarity applied to verſe in rhyme, is it not wonderful that a ſpecies of verſification, approved by Italy, France, and England, in their beſt periods of poetry, ſhould never once have been tried by the Greeks and Romans?—that they ſhould never have ſtraggled, either by chance, or for the ſake of change, into ſo pleaſing a jingle of ſounds? They who could write poems, and ſo lengthen or ſhorten the lines, as to form axes, wings, and altars, might, without any imputation on their taſte, have, now and then, condeſcended to rhyme. In ſhort, that the ancients ſhould never have ſlid into rhyme, is a circumſtance which would never have been believed, had it been poſſible to doubt it: and I fear it muſt be claſſed with that long catalogue of unaccountables, with which their proſody, their rhetoric, and their drama abound."

This *ſingularity* of ſplitting words (we dare not venture to call it by a harſher name) in ancient verſification, has been happily conſigned to its proper place, the *ludicrous*, in the well-known ſong of *Rogero* in the Anti-Jacobin, which concludes thus:

" Sun, moon, and thou vain world adieu!
That kings and prieſts are plotting in;
Here doom'd to ſtarve on water-gru—
—el, never ſhall I ſee the U—
—niverſity of Gottingen;—
—niverſity of Gottingen!"

Mr. W. concludes the ſubject of Greek and Latin *monotony* in theſe words:

" Let us, however, explain the Greek and Latin accent as we will,—let it be by ſinging, drawling, or common ſpeaking,—it will be impoſſible to tell how a monotony could be avoided, when almoſt every word of more than one ſyllable in theſe languages muſt neceſſarily have ended in the ſame tone, or, if you will, with the ſame grave accent."

Upon the whole, we think that this work of our well-informed, induſtrious, and veteran philologiſt, may be placed among the various ſimilar books which he has formerly given to the public, and which have been favorably received.

The head of the author is a good likeneſs, though done in the vile mechanical way of ſtippling; which, with other concomitant circumſtances, is faſt reducing the art of engraving to a paltry trade, where *profit*, and not *reputation*, is the primary object.

An accurate Account of the fall of the Republic of Venice and of the Circumſtances attending that Event: in which the French Syſtem of undermining and revolutionizing States is expoſed; and the true Character of Buonaparté faithfully pourtrayed. Tranſlated from the original Italian. By J. Hinckley, Eſq. F. S. A. 8vo. Pp. 300. 5s. Hatchard. 1804.

WE are informed, in an *introductory note*, that this work was printed and ready for publication, at the time when the victory of Marengo rendered Buonaparté maſter of Italy; and the power thus obtained by this ardent patriot, this champion of *liberty* and *equality*, was immediately exerciſed in the ſuppreſſion of a book the great fault of which, in his eyes, was the faithful record which it contained of ſuch damning facts as would alone ſuffice to ſtamp his character with indelible infamy. This mode of ſtifling truth has been ſucceſsfully adopted by the French revolutioniſts on various occaſions; and if it had not been for the diſputes which have occurred between themſelves, and the eager deſire of each triumphant villain to blacken the character of his predeceſſors, many valuable and important documents would have been loſt to hiſtory, and future ages have been deprived of many of the advantages reſulting from the moſt awful practical leſſons, which any age or country has afforded, from the creation of the world, to the elevation of a vagabond adventurer to the throne of the Bourbons.

"The following Hiſtory," ſays the Tranſlator, moſt truly, "contains an accurate and faithful detail of the various means to which he reſorted for accompliſhing his purpoſe; and certainly no document that has yet appeared, affords a better rule for appreciating the man, whom Providence for a time permits to be the ſcourge and torment of Europe.

"The four firſt chapters contain an abridged view of the hiſtory of Venice from the fourth century to the French revolution. The fifth chapter commences a narrative of the interference of revolutionized France in the affairs of that republic; and in the tenth chapter Buonaparté himſelf at length appears upon the ſtage."

Our readers will perceive by this brief account of its contents, that the book may be conſidered as filling up a vacuum in the hiſtory of the laſt fourteen eventful years, and, conſequently, as forming an important addition to that ſtock of authentic documents, which, happily for poſterity, has been ſaved from the ruins of empires, and the *equalizing* hand of Gallic patriotiſm. It may farther be regarded as eminently uſeful in diſplaying the danger of weak, irreſolute, and indeciſive counſels, in times of extraordinary peril; and in ſubſtituting the baſeneſs of ſubmiſſion, for energy of conception, and vigour of action; a baſe reliance on the forbearance of an enemy, for a manly reſolution to repel his aggreſſions, to reſiſt his attacks, and to chaſtiſe his inſolence. When the Venetians thus forgot the wiſdom and energy of their forefathers, thus diſgraced their name and character;

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it could afford no matter for ſurprize that they ſpeedily loſt the fruits which they had produced. It could not be expected that the ſame conſequences would reſult from weakneſs and puſillanimity as had accrued from reſolution and courage. And if a knowledge of the perfidy and oppreſſion of the French to every country which they had ſubdued by their arts, or their arms, were not ſufficient to make the Venetians loſe all confidence in their profeſſions, and all hopes from their mercy, nothing leſs than the ruin which they experienced could bring conviction to their minds.

Early reſolved to make every conceſſion rather than have recourſe to arms, the Venetian ſenate reſiſted the application of different powers, in an early part of the revolution, to form alliances againſt France; in reſpect of whom ſhe obſerved the ſtricteſt neutrality, and towards whom, on every occaſion, ſhe evinced the moſt friendly diſpoſition.

"Such was the conduct of Venice during the government of the national aſſembly and of the legiſlative body. The torch of popular diſcord was then waving with horrid glare over the banks of the Seine, and driving the inhabitants to the moſt extraordinary exceſſes. Even the ſacred dwelling of the Venetian ambaſſador was aſſailed by a band of ferocious rebels, and his very perſon was on the point of falling a prey to popular phrenſy; but he continued with a firm voice to pacify the mob, and remained unhurt. The ſenate, conſidering their own dignity expoſed to inſult in the perſon of their repreſentative, thought proper to permit him to provide for his ſafety by leaving his reſidence. He was the laſt however of the foreign miniſters, who quitted the French capital to take refuge in England. Yet, though furniſhed with all the requiſite paſſports, many were the inſults he experienced from the people at his departure. He was taken, together with his family, to the Commune, obliged to ſubmit to the humiliation of long and inſolent interrogatories, and encountered innumerable vexations, from which, with ſome danger, and great credit, he eſcaped triumphant. The ſenate ſhut their eyes on this open violation of the law of nations, and remained ſilent.

"Perſiſting in their reſolution, not to take any part whatever in the great queſtion then the ſubject of a general appeal to arms, they firmly reſiſted not only the repeated ſolicitations of the court of Turin to enter into an offenſive alliance, but the inſtances of the king of Naples, who propoſed to concert a plan for the internal ſecurity of Italy, the vigorous remonſtrances of the pope, who projected a league for the protection of the different governments, and the energetic memorial of Leopold II; a memorial, in which he demonſtrated the neceſſity of a coalition between all the ſtates of Italy, to prevent, by a union of their military ſtrength, the progreſs of the French, then about to invade that rich and flouriſhing part of Europe, in order to emancipate it from its lawful poſſeſſors, and ſubvert the reſpective conſtitutions of its governments. In the midſt of the political and warlike agitations of the greateſt powers of the earth armed againſt a nation, that threatened, inſulted, and contemned them all, the Venetians ſtill remained immoveably inactive. They thought it their intereſt to continue neutral and inſulated amid the conflagration. This principle perhaps it was, that cauſed the ruin of the republic, who, by approving the meaſure, decreed her own deſtruction. In general, when a ſtate is tranquil at home, and reſpected

ſpected abroad, it is thought to be ſecure from every change. From this error it frequently reſults, that men neglect all the means, which might ſave it, and that, endeavouring to protract its exiſtence, as it were, by ſurpriſe, inſtead of adding to its ſtrength and ſhowing its greatneſs, they only weaken it, in the hope of concealing it in ſome meaſure from the notice and rapacity of the powerful."

The concluding obſervation is ſtrikingly juſt; and it is to be hoped that all the powers of Europe will feel its juſtice and act accordingly. There were not wanting, however, amidſt the general imbecility and infatuation which marked the conduct of the Venetians, at this momentous criſis, ſome few truly enlightened and genuine patriots who perceived the extent of the danger which threatened their country, and, with equal ſtrength and eloquence, enforced the neceſſity of adopting the moſt vigorous meaſures for averting it. But, alas! their voices were overpowered by the clamours of intereſt, ſelfiſhneſs, and cowardice, who ſhrunk from the burdens of defending their country, though, by the very means which they propoſed for avoiding theſe burdens, they loſt what they were moſt anxious to preſerve, *their own property!*

"Peſaro*, perceiving his country in great danger, thought it neceſſary to convene a ſolemn *Conſulta de' savj*, or Council of the wiſe, and to propoſe an inveſtigation of the meaſures to be taken in the preſent circumſtances of an approaching invaſion of Italy by foreign troops. When aſſembled, he, in a ſpeech of uncommon eloquence, exhorted them, by the example of their anceſtors, to provide their forts and cities of Terra ferma with the neceſſary means of defence. With no leſs energy, but with more ſucceſs, Jerom Zuliani, alarmed at the magnitude of ſuch an undertaking, maintained the oppoſite opinion, and gained to his ſide almoſt all the members. So wise and beneficial was the latter opinion eſteemed, that, when the notification of an unarmed neutrality was propoſed to the ſenate, that body agreed to it almoſt unanimouſly †; and it was received by the people with general applauſe. This deciſion, though perhaps far from wise, was however extolled as almoſt divine. The nation convinced of the tutelar ſolicitude of the government, adored the oracle thus pronounced, and with lethargic indifference, gave themſelves up to a fatal ſecurity. The ſenate, who, ſeduced by the charms of inſtantaneous repoſe, took this line of conduct, becauſe it exempted them both from all expence and from domeſtic diſturbance, adopted it the more eagerly, becauſe they thought it better to wait for happier times, than to face the danger, and quit a ſtate of mere obſervation. Imagining themſelves invulnerable, they beheld from their tranquil regions, with immoveable apathy, the bloody conflict, in which France, and almoſt every European power, were involved. It frequently happens to governments,

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* Francis Pesaro, at this time *Savio del Consiglio in settimana* or President for the week, had moſt vigorouſly oppoſed every coalition with the foreign powers againſt France.

† On the 28th of February, 1792, the senate communicated this reſolution by circulars to their maritime officers at the ſea-port towns, and to their miniſters at foreign courts.

as to individuals, that their preſent intereſt, or a momentary proſperity, ſuffers them not to perceive the precipice, till they are on its brink. Although the ſage may ſleep amid ſtorms, he ought to watch when the heavens are ſerene, and the ſurface of the ſea is calm.

"The apparent inaction of the French, during almoſt two years, led to a belief, that they had no farther thoughts of the projected conqueſt, and conſequently all military preparations were deemed uſeleſs. But the fautors of revolutions never reſt. The republican phalanxes were conſtantly making new exertions, and, as they always met with obſtacles, if they could not extend their power, they made it felt; and felt it muſt neceſſarily be. During their ſuppoſed inactivity, they were employing themſelves in thoſe arts, which were about to prove ſo fatal to Italy. Venice did not even keep a watchful eye upon theſe evolutions, but plunged herſelf more deeply in the enjoyment of her own felicity. All orders of citizens, conſidering a remote danger as one having no exiſtence, were revelling in the momentary proſperity of their commerce, and conſoled themſelves, amid the general calamities of Europe, with the ſavings which reſulted to them from their inactive and inſulated poſition. Accuſtomed ſo long to good fortune, how could they be ſtimulated to make ſacrifices to its preſervation? In a nation, where the love of riches was the only public virtue, every thing was immolated to avoid parting with them. The ſafety of their country was an object of indifference to all. The government was in the hands of perſons, who either could not, or would not, ſerve the ſtate; the ſtate was at the diſcretion of ſubjects, who cared not for its intereſts. There was no foreſight in the governors, no national ſpirit in the governed. The former ought to have been enlightened, and the latter to have been arouſed and inflamed. But this was too bold to attempt, too hazardous to execute, and too difficult to ſucceed in. Yet, though ſuſpecting they ſhould ſoon loſe the chief of their poſſeſſions, their national ſovereignty, they lay ſubdued by indolence, and immerged in ſtupor."

Here we have a memorable example, indeed, of the effeminacy and love of wealth, which extenſive commerce, and its concomitant luxuries, naturally engender, ſubduing every noble feeling of the heart; every generous impulſe of the mind; and deſtroying that ſacred love of country, which conſtitutes one of the beſt principles of human action, and thereby preparing the way, and providing the means, for national and individual ruin. May ſuch an example, the ſecond which has occurred within the laſt twelve years, not be loſt on the only truly commercial people ſtill remaining in Europe! The virtuous Peſaro, however, did not ſleep amidſt the general lethargy, but employed emiſſaries of his own, in foreign countries, to tranſmit to him information on which he could rely; but his vigilance was vain, for the ſenate determined to ſhut their eyes againſt the danger, and to incur neither trouble nor expence in reſiſting it. The reaſons which the *Savi* (who certainly merited a very different appellation) aſſigned for their conduct were the moſt frivolous that could be imagined; but our author tells us that he means to devote another work to the expoſure of their weakneſs and fallacy. Any thing that can throw additional light upon the tranſactions which preceded or occaſioned the

the fall of Venice, will certainly be intereſting; elſe it would be a waſte of his time and abilities ſeriously to confute arguments which are ſo puerile and abſurd as almoſt to carry their own confutation along with them.

At the beginning of 1796, the French Directory complained to the Venetian Ambaſſador at Paris, of the protection afforded to Louis XVIII. in the Venetian territory.

"The moderate deportment of that unfortunate prince, rendered magnanimous by his calamities, his obſcure and private life, his political nullity, his lamentable viciſſitudes, interested the ſenate in obtaining permiſſion for him to continue at Verona; and this ſacred office they undertook with the greateſt ſolicitude, confuting the accuſations thrown out againſt him by his habitually pacific conduct, and proving that he had at no time rendered himſelf unworthy of the hoſpitality afforded him. They therefore interceded for his peace, and conjured heaven and earth and humanity in his favour. But the executive directory, inflexible in their purpose, inflamed with all the pride their victories could inſpire, and abuſing the impotence of the Republic, in the moſt imperious and haughty tone, ſtill demanded his expulſion; and thus the ſenate, though thereby expoſed to the hatred of the belligerent powers, to the reſentment of all good men, were compelled, in their own deſpite, to dismiss that unfortunate monarch, who was protected by all the sovereigns of the earth, and over whoſe calamities all mankind dropped a tear of compaſſion. By this conceſſion, the republic ſtill further diſcovered her internal weakness to France."

This conſummation of weakneſs and of diſgrace deſerved the fate which it incurred! But what better could be expected from a people who were ſunk ſo low as the Venetians were, according to the following account, at this period.

"The government of Venice was already in a ſtate of languor, which was the almoſt certain preſage of approaching diſſolution. No longer were the exigencies of the ſtate ſupplied, no longer was there any energy of ſpeech in the enervated ſenate, no longer was any thing ſaid in direct terms; every thing was merely hinted by inſinuation; none but inefficient propoſitions were approved: nor were wiſdom or courage liſtened to in the councils. Even factions vaniſhed; factions, which in a republic are the vital ſpark of exiſtence and of national vigour. The only factions at Venice were thoſe of players, of ſingers, and of dancers. In every claſs effeminacy had ſucceeded to thoſe ſentiments of ſublimity, which maintain the majeſty of empires. Amid ſo much corruption how could the country be ſaved? It is not at Capua, that governments learn the arduous art of ſupporting or of acquiring greatness. The corruption had extended to Terra ferma. There the glory of wearing a faſhionable coat was preferred to that of ſaving the ſtate. There men murmured at every ſacrifice to the general good, yet laviſhed rewards on every one who could invent a new want, a new pleaſure, or revive the excitability which exceſſive enjoyment had blunted and exhauſted. Perfumed tables, gilded carriages, ſplendid equipages, muſic, dancing, gardens, gambling, theatres, and debauchery, were the only objects which excited any intereſt, and theſe excited it to furor. Thus it was that Rome, during her decline, degenerate Rome, forgetting her ancient virtue, frequented the circus to ſee combats of wild beaſts, and,

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the remembrance of all that is great and generous being obſcured, the principles of her national independence paſſed away; thoſe of good morals and the national manners fell into a total diſſolution. Meanwhile the moment was faſt approaching, when the French were about to aſtoniſh the world with the rapidity of their expeditions, and when both nations and kings were to become their ſlaves, without preciſely knowing the cauſe; it being, as it were, eſtabliſhed, that to have heard their name ſufficed to be brought under their yoke.

Let Engliſhmen lay their hands on their hearts, and ſay whether many of theſe ſymptoms of approaching diſſolution are not perceptible among themſelves! Was ever diſſipation carried to a greater extent, was ever luxury more predominant, was ever a neglect of religious and moral duties more prevalent, than in England, at this moment. Certainly not. Why then ſhould we expect that the ſame cauſes will not produce the ſame effects? The conſideration is one of a moſt ſerious nature, and cannot fail to ſuggeſt the moſt alarming reflections to a ſerious mind. In May 1796 Buonaparté entered the Venetian territory, and decreed its fall.

"This expedition, which combined in itſelf all the calamities that ever accompanied foreign invaſion, was executed under the command of a man deſtined to effect the ruin of the civilized world, of a Corſican adventurer, at once a great robber, a great general, and a great diplomatiſt. In a word, it was effected under Buonaparté. When, crowned with laurels, preceded by fame, and leading victory in his train, he deſcended like a torrent from the Alps, many Italians divided with him the ſplendour of the enterprise and the pride of its triumphs. The people of the Venetian ſtates, indeed, did not applaud at the arrival of this conqueror; on the contrary they bleſſed the government for having maintained its neutrality, and for having firmly preſerved the friendſhip of the French republic.

The troops of Buonaparté, on their firſt appearance in the Venetian territory, ſhowed every ſign of military inſubordination and of perſonal wretchedneſs. No military law, no diſcipline, no authority of ſuperior officers, either guided or reſtrained this horde of barbarians. An unmanageable band of robbers, of terrorists expelled from France, formed the maſs of privates; the officers conſiſted of the refuſe of every civil occupation. This army, if army it might be called, exhibited the heroiſm of deſpair, and the valour of ſavages, during their marches, in their military evolutions, in battle, and in their encampments. In all things was ſeen that diſorder, which reigns amid a camp of Tartars. The major part of the infantry had weapons of all makes and ſizes, ſome had no arms whatever, others merely clubs and ſticks; all were dreſſed in rags, deſtitute of ſhoes, having ſuch miſerable cloathing, and bodies ſo naked, that they reſembled a troop of vagabonds, fit only to undermine the very foundations of the ſocial edifice. The mere view of them would have led a ſpectator to exclaim, that they were come to plunder the riches of Italy. Yet this idea, ſo ſimple and ſo natural, occurred to no man. They were generally received with loudly reiterated cries of approbation, as friends and benefactors, who, through mere philanthropy, had come from the farthest boundaries of France, and, in the midſt of ſnow and rain, of winds, and ſcorching heats, and perils of every kind, had croſſed the Alps."

Alps, to communicate their happineſs and their riches to their brothers of Italy."

Here, as in every other country which he had over-run, Buonaparté promiſed protection to perſons and property; and reſpect for all exiſting inſtitutions; but here, as every where elſe, though Venice was the friend of France, and a neutral power, he violated every promiſe which he made, treated it as a hoſtile country, ſpread death and deſolation around him, ſignalized his proweſs by cruelty and oppreſſion, and, with the deteſtable baſeneſs of a little mind, had recourſe to falſhood and to fraud, and conſtantly added inſult to injury. To note every act of this deſcription, to indicate the various means which he purſued in accompliſhing his taſk of deſtruction, it would be neceſſary to tranſcribe every page of the book before us. The following brief ſummary of his proceedings, however, we ſhall extract, in order to ſhew our countrymen what, in the event of a ſucceſsful invaſion, they would have to expect from this monſter of iniquity.

"Placed by Providence in a land of fertility and riches, the Venetians were ſtarving amid plenty, and, though ſtill poſſeſſed of arms, were ſuffering the moſt glaring injuſtice. Harraſſed with rapine, conflagrations, devaſtations, inſults, and depredations of every kind, they bore all, as though they had been inſenſible to injury. Oppreſſed in time of actual warfare, they were oppreſſed even during the intervals of repoſe, which ſucceeded thoſe military turmoils. At Montagnana the French expoſed the territory to plunder; at Peſcantina they diſperſed and ſank the boats; they firſt occupied, and then demoliſhed, the Rocca d'Anſo. At Badià they ſet fire to a work, which defended the neighbouring country from the inundations of the Adige. All the provident repairs on the banks of that river were overthrown by an inſenſate ſpirit of gratuitous deſtruction. Along, and on either ſide, the Lezini mountains, cottages, houſes, and churches, were ſacked. On the banks of the Mincio an infinite number of families were deſpoiled of their whole property, driven from their homes, and compelled to wander over the face of the earth, to ſave a life, which they no longer knew how to ſupport. But I will not depreſs my readers with the melancholy catalogue of miſdeeds which marked the traces of the French army. I will not deſcribe the fate of the village of Niſſar, which was ſacked with ſuch ſavage ferocity, that a father of a family, unable to ſurvive his domeſtic ruin and that of his native village, precipitated himſelf from a window and periſhed. Neither will I repeat the horrid menaces of death, which ſpread ſo much terror at Caſtellaro, nor the laſt expiring groans of the wives and daughters who periſhed in the arms of their ferocious deſpoilers. I will draw a funereal veil over the unhappy D'Eſte, who, endeavouring to ſave his wife from military licentiouſneſs, was baſely and inhumanly murdered, while his diſtracted partner, in an agony of grief, raiſing her hands toward heaven, continued kneeling beſide the corpſe of her beloved huſband, till ſhe expired, being then far advanced in pregnancy; and the ſame tomb received three victims immolated with a ſingle blow. Nor will I deſcribe the two brothers, who, at Caſtelnuovo, were with bayonets nailed to the walls, and died amid the flames of their own dwelling. My heart revolts at enumerating ſo many horrors. Yet the directory were inſenſible ſpectators of theſe tragic events. The cries, the blood, the palpitating members of theſe unfortunate

fortunates in the agonies of death, could not ſoften their obdurate hearts. No, on the contrary their iron hand weighed but more and more heavily on the Venetian provinces.

"Every day, every hour, a thouſand oppreſſions were committed by their orders, all derogatory to the ſovereignty of the republic, all tending to degrade the dignity of the government, and tarniſh the glory of the Venetian name. The Adriatic was full of privateers, which, under the tricoloured flag, plundered, with impunity, the Venetian ſhips, and dried up all the ſprings of national proſperity. Public and private correſpondence were violated, and the ſecrets of the empire laid open to Buonaparté. The national inſignia were every where treated with contempt, and torn in pieces. The Venetian territory became the theatre of war, or rather of every crime. To this torrent of outrages and of injuries, the cauſes, that led the way, were the defenceleſs ſtate of the provinces, and the neutrality decreed by the ſenate. Aware of the impotence of the Venetians, the French made a crime of their ſecret abhorrence for their invaders, and harraſſed them without ceaſing, in order to inſtigate them to revenge, whereby to have a pretext for breaking with the government, declaring war againſt them, and ſinking them for ever in the revolutionary abyſs."

It ſhould be remembered, that Venice was a neutral country, at peace with France at this time. Reduced to this dreadful ſituation, in a great meaſure, by their own weakneſs, and threatened with immediate deſtruction, the Venetians were ſtill mad enough to reject the proffered friendſhip and alliance of Ruſſia, leſt, forſooth, it ſhould give offence to the French! It is almoſt impoſſible to aſcribe ſuch dreadful infatuation to any thing but the interpoſition of Providence! While Buonaparté was exerciſing ſupreme power in the Venetian ſtates, and ſpreading the revolutionary fire around him, the Venetian ambaſſador at Paris was cajoled by the Directory with promiſes of protection. One of their notable exploits, which cannot be characterized, in the Engliſh language, by any other term than that of ſwindling, is too curious to be omitted here.

"An intriguer came one day to the ambaſſador Querini, and communicated, that two of the directors oppoſed the revolution of Venice; that two others ſupported it; that Barras was as yet undecided; and that, if a liberal reward were given to him, the balance would be turned in favour of the integrity of the republic. Querini replied, that, whenever the revolted provinces ſhould be reſtored to the Venetian government, they would agree to make the required ſacrifice. The agent departed, and ſoon after brought the ambaſſador an anſwer, that, a conſiderable preſent being firſt given, the requiſite inſtructions would be ſent to Buonaparté. A thouſand ſhameful quibbles ſucceeded this ſpecies of arrangement, till, after various ſhifts and changes, Barras ſent an authentic declaration under the ſeal of the directory, aſſuring Querini, that inſtructions had been ſent to Buonaparté in conformity to all he had requeſted. In conſideration of this favour, it was expected he ſhould give notes for 700,000 livres tournois payable in thirty days. To this he conſented, and the Venetian government afterwards approved it. The contract, however, was never performed, but, on the contrary, an order of the executive directory compelled the ambaſſador ſuddenly to depart from France. He returned home; and, after the fall of the

republic, these notes were presented to him for payment out of his private fortune. This he refused, the conditions not having been fulfilled, on which they were given. The business was supposed to have been dropped, when, on the 3d of December 1797, he was suddenly arrested, and, by command of the directory, sent to the castle of Milan; from whence, toward the end of March, he was ordered to prepare for a journey to Paris; but fortunately, on the 30th of that month, he contrived to escape, and thus evaded the unjust demand. To avoid prolixity, I have only given a succinct account of this affair. Those, who wish to be more fully informed, may refer to the Raccolta cronologica dei documenti relativi alla caduta della repubblica (Veneta).

Having revolutionized most of the frontier towns, Buonaparté sent his favourite assassin, General Augereau, to Verona for the same purpose. Three of the most respectable inhabitants went forth to deprecate his vengeance, and to treat for the safety of their city; but, in violation of all the laws of nations and of civilized society, this ruffian arrested the deputies, and insisted that the place should surrender at discretion. It was accordingly so surrendered, after a solemn promise had been obtained for the security of the lives and property of all the inhabitants. But what faith can be reposed in the promises of rebels and regicides. The place was plundered, even the public repository for the pledges of the poor was razed, and all their effects confiscated: in short this military banditti acted, in all respects, *like themselves*.

"*The heads of the guilty shall fall*, had the ferocious Augereau declared in a public proclamation. This obscure indication of half-uttered menaces had frozen the blood in every bosom. The thunderbolt was only to strike a few, but the terror that preceded it fell on all. Notwithstanding, after much prayer, entreaty, and exertion, many of the prisoners were restored to liberty, though they expected only to quit their prisons to be led to execution. This event had induced the Veronese to flatter themselves that no citizen would lose his life, although three yet remained in the hands of the enemy, and although their proofs of innocence were such as to afford every hope. Yet, knowing them to be in the power of a faithless foe, some anxiety still prevailed: in fact they were already destined to a scene of horror, which it is painful to relate.

"Emili was detained in a castle an illustrious hostage, on the inviolable faith of a treaty, and therefore protected by the ægis of the law of nations; Verità, by the sacred character of ambassador; and the third, John Baptist Malenza, assured of his security by the solemn promise of the conqueror. The council of war was already assembled, they had already examined these intended victims, whose innocence was undeniably evident to their inexorable judges.

"After hearing them, forgetting, that Verità had with pious haste brought to Kilmaine his two nephews, by him defended amid the perilous conflicts at Verona; forgetting, that Emili had many times, and at great expense, collected and removed the wounded from the field of battle, where their inhuman brethren left them to languish on the naked earth in the last agonies of death; forgetting, that all three had lavished on the French troops, and even upon these their very judges, acts of the most li-

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beral munificence, abuſing an incompetent article of the French conſtitution, trampling under foot all laws divine and human, violating all the rights of hoſpitality, and rendering juſtice herſelf an accomplice of crimes, they pronounced againſt them ſentence of death.

" In the dead of a ſtormy and tumultuous night, the rumour of this melancholy intelligence was ſcarcely ſpread, when the relations of the condemned, their friends, and all the other inhabitants, reſolved by all poſſible means to prevent their execution. To have beheld the ardent intereſt and attachment which every one demonſtrated, it ſeemed as though it were not three citizens of a town, but three children of a ſingle family, that excited this univerſal anxiety and ferment. I will not attempt to pourtray all the afflicting ſcenes of that awful night: I will not detail, with how much generoſity the elder Emili laviſhed his wealth for the ſafety of his brother: I will not deſcribe, with how much anguiſh the afflicted conſort of the unfortunate Verità, together with her deſolate and weeping children, threw herſelf at the feet of the French commander; or with what effuſion of grief, ſupplicating in the name of God, ſhe offered her fortunes and her blood to ſave the life of her huſband; but all in vain. The decree was confirmed againſt them all.

" On the morrow they deſcended from the caſtle for the laſt time, and for what crime? For defending their country. Their blood will be upon the heads of their aſſaſſins. They were ſurrounded by arms; a muffled drum preceded them. Wholly ignorant of their doom, they marched with a firm ſtep between the guards, little expecting the approaching event, when a ſecretary at war ſtopped them, and read the ſentence of death. Equally prepared to paſs from chains to liberty, or from ſlavery to the tomb, they purſued their way with the ſame boldneſs as before, and, in the midſt of general conſternation, approached with intrepidity the place of execution. Such is the power of a conſciouſneſs of right, and of an ardent love of our country.

" In the moſt barbarous regions, when victims are required by indiſpenſible neceſſity, thoſe who are deſtined to immolate them offer every alleviation of their hard fate. The French denied theſe martyrs of virtue the religious conſolations ſo neceſſary to all men in the laſt moments of departing life. Even with this act of impious barbarity they were not dejected: their innocence was regiſtered in heaven, and in heaven an eternal crown was prepared to reward it.

" At length they arrived at the place of execution; the guards halted. The military pomp with which they were ſurrounded, the ſight of the cart that was to receive their bodies, the pallid horror of the ſurrounding ſpectators, every thing informed them that their laſt hour was come: when, ſeizing each other's hand, they communed in a few intereſting words, but which with them were loſt for ever.

" Almoſt the ſame inſtant ſaw them bend their brows to receive the fatal fillet, kneel, and fall, pierced with innumerable balls. All Verona was filled with lamentations and with anguiſh, which overwhelmed it like a deep and perpetual darkneſs. O ye, whom the ſcythe of death, by robbing you of the objects deareſt to your hearts, has condemned to unceaſing grief, why can I not ſpread over your afflictions that peace, which the hand of time can ſcarcely beſtow? Oppreſſed with the deepeſt ſorrow, I am compelled to bury my own grief in ſilence."

When Buonaparté was at Gratz, the Venetian Senate reſolved to make one more attempt to divert him from his manifeſt deſign of ſubverting the government, and deſtroying the independence of their country, and for this purpoſe they ſent deputies to him, whom he anſwered, in the following terms, uttered in an affected rage.

"Well, are the priſoners at Salò (rebels) liberated, and all thoſe who have been confined for political principles ſince I entered Italy? If they are not, I will take care to break in pieces the gates of the Piombi priſon. I will have no more *inquiſitions*; I will no longer ſuffer that barbarous inſtitution of ancient times. Opinions muſt be free, and I will have every man, that is detained for his opinions, liberated. I will no longer have a ſenate. The great men of the provinces, who are conſidered as ſlaves, muſt have a ſhare in the government. . . . . You, you Venetians, have cauſed my ſoldiers to be aſſaſſinated in Venice, and in Terra ferma. Only becauſe they are abhorred by the patricians, do the people hate, perſecute, and maſſacre them. I will revenge theſe injuries; I will be an Attila to the Venetian ſtate. I might have made myſelf maſter of Vienna; I have renounced that object, and have made peace, to come and chaſtize you. If all thoſe who have offended the French are not ſeverely puniſhed; if the Engliſh miniſter is not ſent away, and all the property belonging to that nation delivered to me; if the people are not diſarmed, and all the priſoners liberated; if Venice do not decide between Buonaparté and Pitt, I will declare war againſt you. I am not ignorant that your imbecil government was compelled to abandon its ſtates, becauſe it could not prevent the entry of the belligerent troops; and I know, it has not even ſufficient ſtrength to reſtrain the people. I will diſarm them in ſpite of you. . . . . When the Archduke Charles ſtood oppoſed to me in Goritz, I offered Peſaro the alliance of France, and her mediation for the reſtoration of the revolted cities. Becauſe he relied on being able to keep the inſurgent peaſants in arms, and to cut off my retreat, in caſe I ſhould be compelled to it, he refuſed both. If you would now aſk either the one or the other, I refuſe to grant them. I will have with you no alliance, no accommodations, no conventions. There is no longer a way to overreach me, as you are endeavouring by this miſſion. The blood of Frenchmen cries for vengeance, and ſhall have it. I will hear nothing, and have nothing to ſeek. I have eighty thouſand combatants, twenty gun-boats, and it is I, that will give law. If you have only *projets* to offer me, you may depart."

And this is the man whom the people of France have received as their *Emperor*, and whom the princes of the Continent have received as their equal.

A French armed ſhip having entered the Venetian port of Lido, contrary to the laws of the republic, and to the promiſes of the French commander, the Venetian commandant fired at her and killed her captain, one Laugier; upon which the ſenate ſent an explanation of the matter to Buonaparté, calling upon him to diſavow the conduct of Laugier. Buonaparté returned the following anſwer:

"I have read, gentlemen, with indignation, the letter you have written me relative to the aſſaſſination of Laugier. You have aggravated the atrocity of this event, unexampled in the annals of nations, by a tiſſue of lies, which

which your ſenate has fabricated to endeavour to juſtify itſelf. I cannot receive you, gentlemen, you and your ſenate being ſtained with the blood of Frenchmen. When you have delivered into my hands the (high) admiral who gave the order to fire, the commandant of the tower, and the inquiſitors of ſtate, who direct the police of Venice, I will liſten to your juſtification. You may immediately evacuate the Continent.

"Meanwhile, gentlemen, if the courier, that has arrived, concerns the fate of Laugier, you may preſent yourſelves to me.

(Signed) BUONAPARTE."

Our limits forbid us to extend our extracts, already too copious, from a book, which we earneſtly recommend to the attentive peruſal of the public at large; to whom it is particularly intereſting, at a period when they are themſelves threatened with the ſame fate, which Venice was deſtined to experience. It is well known that the feeble government of Venice abdicated the ſovereignty, ſubſcribed their own degradation, and proclaimed the revolution of their country. But it is not ſo well known, that the people at whoſe requeſt, and for whoſe intereſt, this revolution was declared to have been atchieved, expreſſed their indignation on the occaſion, flew to arms, and, could they have found a leader, would have reſtored their government or periſhed in the attempt. The deſcription of this extraordinary inſurrection, in the 25th and 26th chapters, is highly intereſting.

Venice was, of courſe, completely ſtripped by the French of every article of value, that was moveable; and what they could not carry away they maliciouſly ſpoiled, ſo that "nothing but the walls remained uninjured."

"Property being thus violated, perſons were not reſpected. Abuſes of force were every where exerciſed with the moſt cruel exceſſes. By treachery, violence, blows, murders, the inhabitants were daily haraſſed, and daily treated with that mercileſs auſterity, with which the Spartans trampled upon the Helots. A moſt ſevere command tore from the arms of deſolate mothers their unwilling children, to expoſe them to all the toils and dangers of foreign warfare. Another ſevere command robbed every habitation of its arms, amid uſeleſs and frequently deſtructive reſiſtances, thus leaving the citizens unable to defend their private rights, and compelled to bend to the will of a conqueror, who was announcing in clamorous notifications the moſt ample liberty, though at the ſame moment inflicting ſervile obedience with drawn ſwords.

"At length the directory, after having corrupted and ſacked the provinces of the republic, delivered them into a foreign hand, only leaving the Venetians the bitter remembrance of thoſe who had betrayed them, and their native ſoil to inundate with their tears: yes, their ſoil! For even the documents of the crimes of the French, with which the former might at leaſt have one day ſhamed them, were carried away."

The intereſting nature of this publication, and its ſtrong claims to particular attention at this time, have led us, in our account of it, to tranſgreſs our uſual bounds. But the motive muſt ſerve as our excuſe with our readers. It only remains to add, that the tranſlator has per-

formed his task with considerable ability, and that the work appears to great advantage in an English dress.

POLITICS.

A Defence of the Slave Trade. On the Grounds of Humanity, Policy, and Justice. 8vo. Pp. 94. 2s. 6d. Highley. 1804.

THE author enters into a very able and humorous discussion of this long agitated question, on each of the three grounds specified in the title page. He does ample justice to the motives of those who are friendly to the abolition, but he denies the *facts* on which they profess to found their conduct, and, in a series of well-connected and very forcible arguments, endeavours, and successfully, we think, to confute their assertions, and to prove that humanity, justice, and policy, combine comparatively to proscribe a *continuance* of the trade. Our limits will not allow us to give even a sketch of this masterly defence, which is written with no less temper than ability; but we earnestly recommend an attentive perusal of it to every man who is called upon to give a vote upon a question of very serious importance in whatever point of view it is considered.

Letters on the Importance of the present War. By Allan Macleod. Letter I. Pp. 22. Letter II. Pp. 32. 1s. each. Vernor and Hood. 1804.

MR. Macleod enters into a discussion of the motives and objects of the present war, in order to prove its justice and necessity. In the course of this discussion he dwells, with more energy than eloquence, indeed, on the atrocious designs of the Corsican tyrant, and on the excellence of the British constitution. On these subjects his conceptions are just, and his notions liberal; and his attempt is, in every respect, praise-worthy.

POETRY.

The Thespiad; a Poem: dedicated to Richard Brinsley Sheridan, Esq. M. P. &c. In answer to the Author of Six Familiar Epistles, addressed to Frederick Jones, Esq. Patentee of the Theatre Royal, Dublin, &c. on the present State of the Irish Stage. 4to. Pp. 36. 2s. 6d. Hurst, London; Porter, Dublin. 1804.

TO this poem, as it is called, is prefixed an adulatory dedication to Mr. Sheridan, whom the author appears to consider as the first of statesmen, and of dramatic poets. There is no foible, to which the human mind is subject, which we can so easily forgive, as that of national prejudice, and therefore we should pass over wholly without comment this flattery of one Irishman by another, if it were not for the detestable moral of the *School for Scandal*, which the author totally overlooks. Of the justice of his *answer*, we are utterly unable to give any opinion, as we are totally unacquainted with the Irish stage, and have never seen the *Six Familiar Epistles*, which gave rise to it.

With what propriety the author could invoke the shade of Churchill, of whom he truly says—

" Thy

" Thy praiſe and cenſure were impartial ſhewn,
And faults and beauties to the world made known,"

when his Theſpiad is ſolely devoted to *praiſe* and *beauties*, without the ſmalleſt *cenſure* or any notice of *faults*, it is beyond our ſimple Engliſh capacity to comprehend. His attack on the ſuppoſed author of "the Purſuits of Literature" for his "*execrable poetry*" muſt appear truly curious to thoſe who have read that juſtly celebrated work, from the writer of ſuch lines as the following.

" Coyne, with queer humour, and as queer a phiz,
Like Collins, plays an admirable quiz."—P. 17.

" Galindo plays in Mrs. Siddons' line,
(But why adopt her melancholy whine?)
Had ſhe been formed as handſome, fine a creature (*crature*)
" *Oh then she'd hold the mirror up to nature.*"—P. 22.

" A pleaſing woman, elegantly made,
Looks very roguiſh as a daſhing blade,
And he that ſuch a form with ſatire twitches,
Deſerves to meet a wife who wears the breeches."—P. 25.

" Dowling ſhall ſketch thy likeneſs at a hazard,
And in the lobby hang thy grinning mazard."

" While little Beatty o'er thy fall ſhall ſtrut,
And ſhew how fires were quench'd in Lilliput.
This bantum-cock thy hen-peck'd fate ſhall view,
And cry exulting, cock a doodle doo!—P. 32,

Surely, ſurely, we have, we have diſplayed ſamples ſufficient of the ſublime, the acute, and the beautiful, to convince our readers of the extreme fitneſs of our bard to be the Ariſtarchus of dramatic literature, and to juſtify him in diſtributing, largâ manu, his cenſures, on ſuch inferior poetaſters, as the author of the Purſuits of Literature, &c. Leſt, however, any farther proof ſhould be required by ſome one of our more faſtidious readers, let him take the following criticiſm of the actor's and the poet's merit;

" This, in my judgment, is the actor's teſt—
Whate'er is best performed is ever best."—P, 17.

So that if an actor chance to play *Punch* better than *Macbeth*, (and, alas! there are too many of that deſcription) *Flockton* muſt be ſuperior to *Shakespeare!* We ſuppoſe this is conſidered as very ſound logic, and very juſt criticiſm; nor is it our intention to diſpute the point; but we cannot here refrain from expreſſing our concern at the influence which great names have ever poſſeſſed in miſleading little minds. Thus the poetical nonſenſe of—

" For modes of faith let graceleſs zealots fight,
His can't be wrong whoſe life is in the right."

And—

" For forms of government let fools conteſt,
That which is beſt adminiſtered is beſt;

has been received, without examination, as ſolemn ſenſe and ſoLer truth, and has

has not only been adopted as ſuch, by the general herd of mankind, but has led to endleſs imitations, all falling below the originals, even in ſenſe and in logic.

Pleaſures of Solitude, with other Poems. By P. L. Courtier. *Third Edition.* Small 8vo. Pp. 144. Plates. 6s. Rivingtons. 1804.

IT is no ſmall ſatisfaction to us to find the opinion which we expreſſed of the two former editions of this intereſting little volume confirmed by the public voice. Grateful for the approbation which the effuſions of his virtuous and benevolent muſe have thus experienced, the Bard has induſtriouſly and judiciouſly altered and improved various paſſages, principally in Pp. 20, 22, 36, 50, 61, 62, 63, 64, 65, 72, 73, 74, 75, 76 and 77, and has prefixed to the preſent edition an elegant Sonnet, from the able pen of that excellent judge of poetical merit, the Rev. R. Polwhele, which we ſhall extract.

"How oft thy ſong, lov'd bard of ſolitude!
Doth memory whiſper to my charmed ear;
What time in ſtillneſs o'er the paly wood
The ſtar of evening hangs its circlet clear.
Then as each village-murmur dies away,
At every ſtep, a tinkling rill I hear
Whoſe echo ſlumber'd ere the cloſe of day.
Then, where the glow-worm tints the moſſy ſward,
Far, far within the duſky copſe I ſtray;
Till, ſtealing on my ſenſe with freſh delight,
I liſten to the wood-lark's mellow lay!
But not ſo ſweet the tinkling ſtream, lov'd Bard!
But not ſo ſweet the warbler of the night,
As are thy ſoothing notes, to win my fond regard."

"*Manaccan, June* 22, 1802. "R. POLWHELE."

Alfred, an Epic Poem, in Twenty-four Books. By Joſeph Cottle. Second Edition. 2 vol. Small 8vo. Pp. 530. Longman and Rees, London; Mills, Briſtol. 1804.

THE firſt edition of this poem was reviewed in one of our former volumes, with that attention which the labour employed, and the genius diſplayed, in it ſo well deſerved. In the preſent edition various alterations have been made which bespeak a mind open to conviction, and anxious to reward public favour by able attempts at improvement. In a new preface Mr. Cottle defends his work, and, for the moſt part, ſucceſsfully, we think, againſt ſome objections which have been raiſed to it. This preface contains many ſenſible, judicious, and pertinent obſervations.

DIVINITY.

A Sermon preached as preparatory to a General Faſt, on Sunday October 16, 1803, *in the Pariſh Church of St. George, Hanover-ſquare.* By the Rev. Archer Thompſon, M. A. Lecturer of the ſaid Pariſh, and one of the Evening Preachers at the Magdalen. 8vo. Pp. 22. 1s. Stockdale.

THE obſervance of the Faſt-day laſt year, ſo far as we had the opportunity of noticing, was, in general, ſuch, as the awful ſtate of the country,

country, and the pious purpose of setting apart a day for national humiliation imperiously demanded. It exhibited the solemn spectacle of an united and Christian people, bowing in penitence and prayer before the offended Majesty of the *Lord of Hosts*, deprecating his judgments, and imploring his protection. To this pleasing presage, as we are willing to believe it, of a serious sense of our danger and our duty, at this most momentous crisis, we rejoice to bear testimony to the piety and zeal of the parochial clergy; which, in numerous instances, that came within our own observation, contributed, in no small measure, to promote the proper regard that was shewn to the day. It is with peculiar satisfaction that we have perused a discourse of very considerable merit, preached by the Rev. author, preparatory to that day; and, in our judgment, admirably adapted to prepare the minds of the audience, before which it was delivered, for the discharge of the duties of a day of public fasting and prayer.

We took occasion, in a former * number of our Review, to speak of Mr. THOMPSON with the commendation, which, in our opinion, he so justly merits as a preacher, as well as to vindicate his discharge of his bounden duty as a clergyman, against the cavils of a respectable writer, who, in this instance, departed from his usual candour and good manners: but we never before, since the commencement of our literary labours, have had an opportunity of expressing our approbation of Mr. THOMPSON's merit as an author.

Much as a sermon must frequently depend for its acceptance and character on the eloquence and earnestness of the preacher, as well as on other accidental circumstances, that combined to affect the audience, and impress their minds with a favourable opinion of the composition, and which cannot accompany the dispassionate perusal of the same discourse, when submitted to the critical examination of the reader in the retirement of the closet; we venture, nevertheless, to affirm, that Mr. THOMPSON will forfeit nothing of the reputation he acquired in the delivery of this excellent discourse, by committing it to the press: and, if our approbation can stamp on it any credit, or give currency to its circulation, he will have the satisfaction of extending its utility, by suffering it to go forth into the world.

Taking his text from Psalm xcvii. 1. the animated preacher divides his discourse into two distinct propositions; viz. 1. *That the Lord is king*; and, 2. *That his government of the world is a ground of universal joy.* The truth of these propositions he separately considers. Under the 1st head, he distinguishes the divine government, as it eminently displays itself in the creation and preservation of the world, the superintendance of human affairs, the concerns of kingdoms, and the moral conduct of mankind. These general remarks are confirmed, very properly, by an induction of particulars; from which is deduced their practical application. Under the 2d head, the pious orator, adverting to the truths which he had before established, proceeds to point out in what manner the persuasion of their certainty tend to influence the conduct, and promote the happiness of mankind; observing, with equal piety and judgment, the numerous and almost exclusive causes for which we of this nation, as *Britons* and *Christians*, ought to express our warmest and most affectionate gratitude to Almighty God. Here the im-

* See ANTI-JACOBIN REVIEW, Vol. XIV. P. 75.

portuned

paſſioned preacher enforces, with ſingular ſucceſs, the indiſpenſable duties of national reformation and gratitude towards our great Beneſactor and Preſerver; duties, which, although at all times moſt ſalutary and ſeaſonable to be inculcated by the Chriſtian miniſter, are, if ever, more eſpecially to be urged with earneſtneſs, at a criſis like the preſent, when, after every poſſible preparation which the prudence or foreſight of the moſt enlightened ſtateſman, or the bravery of the moſt experienced ſoldier can make, to meet the unexampled difficulties which we may ſo ſoon be called to encounter; our whole confidence muſt be repoſed, not on the frail arm of mortal man, but on the almighty arm of heaven.

"If ever (obſerves the preacher) "there was a moment, when the heart muſt be ready to pour out itſelf in prayer to the 'God of its life;' if ever there was a time, when we are reminded, by the exigency of our ſituation, to *put all our truſt in the Lord our king*, it is ſurely this preſent time; this preſent moment. We have talked heretofore of the hardſhips of war; of the ſacrifices we have been called on to make in our fortunes and our comforts; but of the *horrors* of war we have known almoſt nothing: our country has not been ravaged by the foe, our ſhores ſtained with blood, nor our friends and our parents, our wives and our children, driven from their habitations: *now all that is dear to us is put to the extremeſt hazard, and our very exiſtence as a people is at ſtake.*"

We regret that the narrow limits to which we are confined in the review of ſingle ſermons, and the attention due from us to other diſcourſes, that have been publiſhed on ſimilar occaſions, preclude us from extending our remarks, or making farther extracts from a diſcourſe, which has afforded us ſo much ſatisfaction; and which we recommend to our readers, as moſt appropriate to the occaſion on which it was preached; as containing many intereſting and juſt reflections, well connected and well arranged; conveyed in a pleaſing and popular ſtyle; and reflecting equal honour on the head and heart of the worthy writer.

The Turpitude of Treaſon. A Sermon preached on the Occaſion of his Majeſty's happy Deliverance from the flagitious Deſigns which, through God's Goodneſs, were lately averted by the Diſcovery and Puniſhment of the Traitor and his Accomplices. 8vo. Pp. 30. Rivingtons. 1803.

WE know not by whom, nor at what place, this ſermon was preached; but we know that it would do no diſcredit to any name or to any place. It is indeed a very impreſſive and able diſcourſe, from the appoſite words of the Pſalmiſt, "*Now know I, that the Lord ſaveth his anointed.*" In one part of his ſermon the preacher notices the abominable practices of ſectariſts who ſeek to reduce the ignorant and the weak from attendance at their pariſh church; and he makes ſome very juſt obſervations on the heinous ſin of ſchiſm. Equally juſt and forcible are his remarks on the duties of ſubjects, and on the ſchemes of the diſaffected. In a note he, very naturally, aſks, "Whether if we ſaw a perſon in habits of familiarity, walking and converſing with any one long noted for diſloyalty, we ſhould not readily conclude unfavourably of that perſon's principles? But, if the ſuſpected character were ſhortly after proved to be a criminal of the deepeſt die, ſurely then we ſhould be wary of confiding in his companion. This is evidently an alluſion to the fact of Sir Francis Burdett's having been ſeen walking familiarly with Deſpard not many hours previous to his apprehenſion.

henſion. And the papers aſſured us very lately that Sir Francis Burdett dined with the Prince of Wales!!!!!—Theſe are revolutionary times with a vengeance!

The Duty of Volunteers. A Sermon preached before the Birstall and Batley Volunteers, on their Appearance at Church in Uniform, on the 22d Day of April 1804. By Hammond Roberſon, M. A. &c. Publiſhed by requeſt. 8vo. Pp. 40. Brook and Lancaſhire, Huddersfield; Ogell, London. 1804.

IN this ſermon we have an able expoſition of the duties of volunteers, and a pious exhortation to diſcharge them with ſtrictneſs and fidelity. In a prefatory note, Mr. Roberſon takes occaſion to condemn the practice of Sunday drills, and judiciouſly calls upon all commanders "ſeriouſly to conſider the bad conſequences of accuſtoming men to think lightly of the ſabbath, by engaging them unneceſſarily in ſecular employments upon that day. The economy of the meaſure, is extremely queſtionable; the bad tendency of it in a religious view is notorious and extenſive. And he muſt be thoughtleſs or hardened in the extreme who can allow himſelf, for a moment, to admit any compariſon between the greateſt certain temporal advantages, and the riſk of eternal happineſs in the world to come." We are the more anxious to impreſs theſe notions on the public mind, as we have reaſon to know that ſome of the volunteers in the metropolis conſtantly make military excurſions into the country on the ſabbath, and perform their manœuvres even during divine ſervice; a practice which cannot be too ſtrongly reprobated.

Good Effects of an United Truſt in the Arm of Fleſh and Arm of the Lord. A Sermon preached at Cuxton, Kent, July 31, 1803. By the Rev. Charles Moore, M. A. Rector of Cuxton. 8vo. Pp. 22. 1s. Etherington, Rocheſter; Hatchard, London.

WITH great energy, and in eloquent language, the preacher points out the means of conciliating the favour of God, without whoſe arm the arm of fleſh would be impotent. The diſcourſe is highly impreſſive, and could ſcarcely fail, we ſhould think, to produce a powerful effect on the congregation to which it was addreſſed.

Sermon preached in the Pariſh Church of Boughton-Monchelſea, in Kent. By the Rev. Sir John Head, Bart. M. A. *on Occaſion of the firſt Muſter of Volunteers, for the general Defence of the Country.* 8vo. Pp. 16. 4d. or 3s. per dozen. Shaw and Son. 1803.

A plain, ſenſible diſcourſe, in which piety and patriotiſm are becomingly blended.

NOVELS AND TALES.

A Picture from Life; or, the Hiſtory of Emma Tankerville and Sir Henry Moreton. By Henry Whitfield, M. A. Two Vols. 12mo. 9s. Highley. 1804.

FROM the annexation of M. A. to the author's name we are to ſuppoſe that he is ſomewhat of a ſcholar, and if the intimation of this degree ſhould not be deemed ſufficient proof of his learning, we have farther the evidence

evidence of not only Latin but Greek quotations; and, moreover, the names of Herodotus, Livy, Juvenal, and Horace repeated. Such are the *proofs* which Mr. Whitfield has afforded of his erudition. The taſte and judgement which accompany *these* literary acquirements ſhine as brightly in the Preface as in any other part of the performance.

The preliminary eſſay ſets forth the author's idea of a novel, which he ſays ought to be a compound of four eſſentials, the humorous, ſentimental, terrific, and——*epiſtolary*. Theſe four requiſites, he informs us, are combined in his novel. He undertakes to characterize the principal novels, and novel writers; and, as a ſpecimen of his competency to the taſk, he tells us, that Fielding was chiefly diſtinguiſhed for the *pathetic*; but that, *for wit the palm is due to Smollet*. With Fielding he ranks Moore! Miſs Burney he ſo highly honours as to call a pleaſing writer. He ſpends ſome time to prove that there are novels not unworthy of attention. A poſition which we readily admit, though not without admitting another, that there are novels totally unworthy of attention. The preface proceeds to ſet before us what the author means by his ſtory; and we are obliged to him for the information. This diſpoſition of the *moral*, however, at the beginning of the work, is different from that of the rhyming Butler in "Lovers Vows," his (the Butler's) moral being at the end of his compoſitions. But, though the arrangement be diſſimilar, the ſubſtance is the ſame.

The ſtory conſiſts of very common materials. A fine young woman meets at a maſquerade with a no leſs fine young man, who unmaſks, and is diſcovered by Miſs, who it ſeems is a phyſiognomiſt, to be a moſt amiable and worthy man, and ſhe falls in love with his virtues. The virtuous youth fights a duel the next morning, is ſuppoſed to have killed his antagoniſt, flies the country, and ſeeks refuge in Auſtria. Miſs, who is herſelf a paragon of beauty, ſenſe, and goodneſs, enamoured of the youth, ſets out after him, meets with robbers, and intended raviſhers near Vienna, by them is forced to an old caſtle, (for a novel cannot do without a caſtle), ſtrange, but delightful, to narrate, her lover, being confined in the ſame place, and hearing her voice, breaks from his dungeon, removes bolts and bars, and conveys her ſafe to the city. For ſuch a good ſervice he is, of courſe, rewarded with her hand, as he had her heart before. They return to England, and, by the greateſt good fortune, the hero, who was only a ſimple Baronet before, finds that his uncle, the Earl of Sunderland, is dead, and that he is now Earl himſelf, with a very capital fortune. The Earl and Counteſs are both models of perfection, the admiration, wonder, and delight, of all who know them; and ſuch is the tale.

Reſpecting the four qualities repreſented by the author as eſſential to a novel, the *epiſtolary*, which loth as we are to contradict an M. A. we ſhould rather deem a *form* than AN ESSENTIAL QUALITY, we have two or three letters, and that number we think is ſufficient. The terrific our author tries in the old caſtle, the ſentimental in divers parts of the work. We cannot ſay we were much frightened for the lady when we found ſhe had a champion that could break through bolts and bars. The ſentimental is, on the whole, as good in its kind, as thoſe effuſions which we have heretofore noticed in "Derwent Priory," and other commodities of ſimilar materials.—But the author ſadly bauiked us in one article, he promiſed to be humurous —Alas, he did not perform! The failure, however, we charitably impute to his poverty and not to his will.

The *learned* author has, no doubt, read of a Roman tyrant, who took great delight

delight in torturing flies. We deteſt ſuch a paſtime, and ſhall therefore not enter into a detailed criticiſm on this production of Henry Whitfield, M. A. It is, indeed, ſuch as would not diſgrace a perſon of ſtill higher literary titles, recorded by Mr. Colman—The celeb.ated Peter Pangloſs, L. L. D. and A. S. S.

Galatea: a Paſtoral Romance, from the French of Monsieur Florian. By Miſs Highley. 12mo. Pp. 158. 7s. Plates. Highley. 1804.

THE Romance of Galatea, which occupied the bold pencil of a Cervantes, and the elegant pen of a Florian, is well known to the readers of that pleaſing claſs of literary production. Of its merits, therefore, it were ſuperfluous to ſay a word; it only remains then to announce the preſent tranſlation of it into Engliſh, as highly creditable to the taſte and talents of a young Lady of fifteen—taſte and talents which, we hope, will continue to be cultivated with due care and attention, as they cannot fail to reward, by their fruits, the labour, if labour it can be called, of bringing them to maturity. The language is correct, and the poetry, ſimple, unaffected, and chaſte. The book is printed with elegance, and the plates which embelliſh it are unuſually good.

The Vain Cottager: or, the Hiſtory of Lucy Franklin. To which are prefixed a few Hints to Young Women in humble life, reſpecting decency and propriety of Dress. 12mo. Pp. 84. 1s. 6d. each or 16s. per doz. Hatchard, 1804.

THE object of this tale is to ſhew the dangers reſulting to young women in the humble paths of life, from indulging in dreſs and finery unſuited to their ſituation, and from gratifying their vanity in other reſpects. The moral is unexceptionable, and the ſtory is well related.

MISCELLANIES.

The Faſhionable World displayed. By Theophilus Chriſtian, Eſq. Small 8vo. Pp. 84. 3s. 6d!!! Hatchard. 1804.

THE author complains that though detached parts of the hiſtory and character of the Faſhionable World have been written by different authors, no one has yet attempted to give ſuch a ſyſtematic account of this extraordinary people, who, though living in the midſt of others, are, in fact, as much inſulated as if they were natives of Otaheite, as might convey to the unfaſhionable part of the public, or indeed to themſelves, a juſt notion of their characteriſtic attributes, virtues, and vices, their religion, morals, manners, and purſuits. In order to remedy this defect, and to ſupply this vacuum, Mr. Theophilus Chriſtian took up the pen; and we are bound, in juſtice, to ſay, that he has fulfilled the taſk which he impoſed on himſelf, with very great ability; and, if his pages be read, in ſome of thoſe moments of reflection which he rudely tells the inhabitants of this eccentric region, *muſt come*, we have little doubt that a revolution, religious and moral, as complete and radical, as that which we have recently witneſſed in a neighbouring country, will ſpeedily occur in the world of faſhion.

We

We lament very much indeed, that our limits are ſo circumſcribed * as to forbid us to indulge ourſelves with a ſelection of paſſages, from this admirable little volume, which could not fail moſt highly to gratify our readers. But the whole of it is ſo truly excellent (with, perhaps, a ſingle exception) that it cannot fail, we think, to be read with avidity, by all who can afford to purchaſe it. We ſay, *afford*, becauſe the price is ſo vaſtly diſproportioned to the ſize of the book, that we have been led to ſuſpect that it was the intention of the author to limit its circulation to thoſe for whoſe benefit it is more immediately intended. If ſuch were not the intention, the price is exorbitant, and moſt impolitic.

The book is divided into ſix chapters; the firſt of which deſcribes the *ſituation, boundaries, climate,* and *ſeaſons*, of the faſhionable world; the ſecond its *government* and *laws*; the third its *religion* and *morality*; the fourth, its *education*; the fifth, its *manners, dreſs, amuſements*, and *language*; and the ſixth and laſt contains an eſtimate of its *happineſs*, with two *plans of reform*. Under each of theſe heads the reader will find many pertinent, forcible, and moſt juſt obſervations. In his account of their laws, their hiſtorian remarks, that the only code of any note which the people of faſhion acknowledge, is that which Mr. Archdeacon Paley has defined to be "a ſyſtem of rules conſtructed by people of faſhion, and calculated to facilitate their intercourſe with one another." What buſineſs ſuch a code had in a ſyſtem of moral philoſophy it would puzzle the moſt acute underſtanding to diſcover. Our author reproves Dr. Paley for introducing it there, but much too gently; for our part, we have no ſcruple to declare, that if the Doctor's moral and political philoſophy had been committed to the flames, ere it was given to the world, it had been much better for the moral and political principles of the riſing generation. His ſyſtem is *radically* bad; it is founded on a *vicious baſis*; and, the ſuperſtructure, therefore, cannot be worth preſerving. On this faſhionable code our author thus remarks:

"It ſeems, then, that the law of honour by which people of faſhion are ſaid to be governed is wholly and excluſively deſigned to make them acceptable to each other. Now, not to mention other things, perſons in a faſhionable ſphere cannot be ſtrictly agreeable to each other, unleſs they are well dreſſed; nor can that intercourſe which they chiefly value be pleaſantly maintained without ſplendid equipages, choice wines, and ſumptuous entertainments. As, therefore, the neceſſity of the caſe requires ſuch accommodations, the law of honour, to ſay the leaſt, does not look very nicely into the means by which they may have been procured. Hence it follows by the faireſt inference, that a man of faſhion is not at all the leſs reſpectable in his own circle, merely becauſe he is what the reſt of the world calls unjuſt. For, whatever may be the law elſewhere, a man of faſhion can owe nothing to his inferiors: and his character will therefore ſuffer no ſtain, though he ſhould have broken his word a thouſand times with the reptile that made his clothes, built his carriage, or furniſhed his table.

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* Almoſt every day affords us additional reaſons for lamenting the narrowneſs of our limits; and the progeny of the preſs is in ſuch a ſtate of rapid increaſe and multiplication, that we have ſerious thoughts of extending our work ſo as to keep ſome kind of pace with them, at leaſt ſo as to comprehend a much greater number of them than its preſent extent will admit of, without departing from our fixed determination, never to ſubſtitute the ipſe dixit of the critic for the ſentence of criticiſm.

"This

"This law is alſo diſtinguiſhed by many other features of toleration, which well account for the reſpect and influence that it poſſeſſes in the faſhionable world. By a ſpirit of accommodation of which there is no other example, it overlooks, if it does not even encourage, a variety of actions, which in the mouth of a moraliſt would be abſolute vices; and which, to ſay the truth, are ſcarcely deſerving of a much better name. Thus, a man may debauch his tenant's daughter, ſeduce the wife of his friend, and be faithleſs and even brutal to his own, and yet be eſteemed a man of honour, (which is the ſame as a man of faſhion,) and have a right to make any man fight him who ſays he is not. In like manner, a man may blaſpheme God, and encourage his children and ſervants to do the ſame; he may neglect the intereſts and ſquander the property of his family; he may be a tyrant in his houſe, and a bully in the ſtreets; he may lie a-bed all day, and drink and game all night; and yet be a moſt dutiful ſubject of the law of honour, and a ſhining character in the ſociety of faſhion."

The author next examines the *duties* which this law of honour exacts; foremoſt of which is the practice of duelling; on this duty his comments are juſt and impreſſive. Having duly conſidered what calls for the exerciſe of ſuch duty, he adds;

"I cannot better illuſtrate the frivolous foundation upon which an injury may be created [erected] than by adverting to an occurrence of very recent date, and of ſufficient notoriety in the faſhionable world. Two men of faſhion, incenſed againſt each other by an accidental rencontre between their reſpective dogs, dropped in their warmth certain expreſſions which rendered them amenable to the bloody code. Duel was declared indiſpenſable; and in leſs than twelve hours one of the two was diſpatched into eternity, and the other narrowly eſcaped the ſame fate."

The next point which he conſiders is *the inequality of the retribution* reſulting from the practice of this *duty*.

"It reſults from this pernicious injunction, that the peaceable man muſt fight the quarrelſome; that the heir of a noble family muſt meet the ruined eſquire; and that the man who has never drawn a trigger in his life muſt encounter the faſhionable ruffian who has all his life been doing little elſe. This inequality is further manifeſt from the different circumſtances and connexions of life under which the combatants may be found: the ſon of many hopes may be matched againſt the worthleſs prodigal; the virtuous parent againſt the unprincipled ſeducer; and the man of induſtry, uſefulneſs, and beneficence, againſt the miſcreant who only lives to pamper luſts and to corrupt his fellow creatures. Nothing has here been ſaid of the indiſcriminate manner in which judgment is executed: the innocent and the guilty muſt both be involved in the ſame awful contingency; each muſt put his life to hazard; and the probability is, that, if one of the two ſhould fall, it will be the man whoſe conduct leaſt entitled him to puniſhment, and who e life was moſt worth preſerving."

Theſe are conſiderations which muſt have ſuggeſted themſelves to the mind of every man who has reflected on the ſubject; but, though all men muſt acknowledge the juſtice of the remarks, how few alas! will have reſolution to ſuffer them to regulate their conduct. The practice of duelling, the offſpring of rude and barbarous times, and truly worthy of its parent, is not more repugnant to the laws of God and of man, than it is to reaſon and common ſenſe; but ſtill, ſuch is the fatal influence of force and faſhion! It will continue to prevail until *juries* ſhall be found with ſenſe to underſtand the

the oaths which they take, and honeſty to obſerve them. As matters now are, we are ſorry to ſay, there is much more perjury committed by jurymen than by witneſſes. There is not one juryman in twenty who knows his duty, and very few of thoſe who do know it that perform it. The rapid increaſe of criminals is almoſt as much imputable to the miſconduct of jurymen, as to the growing depravity of the times. We heartily wish that ſome able writer would give to this ſubject that degree of ſerious attention which its vaſt importance demands; much, very much, might be ſaid upon it; and the diſcuſſion could ſcarcely fail to produce great good, if it were only in making men more ſolicitous to learn the duties of a ſituation which they are ſo frequently called upon to fill, and more honeſt in the diſcharge of them.

Our author profeſſes himſelf at a loſs how to deſcribe the *religion* of the Faſhionable World; he has, however, continued to deſcribe it very accurately. His remarks on the abandonment of pariſh-churches, by the votaries of faſhion, and on the *faſhionable* chapels which they frequent, have much merit, and but too much truth.

"The conduct of their ſervice (he ſays) is in many caſes marked by an attention to mechanical effect, which is more nearly allied to the parade of the theatre, than to the ſimplicity of the church: the orators who fill their pulpits are generally preferred in proportion as they diſplay the captivating attractions of a graceful utterance and a liberal theology. Theſe preachers have, indeed, a taſk to execute of extraordinary difficulty; by the tyranny of cuſtom they are compelled to take their text, and to produce their authorities, from the canon of ſcripture; and I think it is much to the praiſe of their dexterity, that ſo often as they have occaſion to diſcourſe from thoſe offenſive writings, they yet contrive to give ſo little offence. How they manage this, I am at a loſs to know, unleſs it be by blinking every queſtion that involves a moral application, or elſe by allowing their audience the benefit of that faſhionable ſalvo, that the company preſent is always excepted."

It has never been our misfortune to meet with any of theſe *faſhionable* preachers; if any of them be to be found, the ſooner they are got rid of the better; they cannot be legitimate ſons of the church, but ſome ſpurious offſpring which at once betray and diſgrace their parent. On the morals of the Faſhionable World our author remarks, that while the ſame terms are uſed by theſe gentry, to denote their moral ideas, as are employed by Chriſtians for that purpoſe, their ſignification is confined or enlarged as expediency requires.

"Thus modeſty, honeſty, humanity, and ſobriety,—names, with ſtricter moraliſts, for the pureſt virtues,—are ſo modified and liberalized by faſhionable caſuiſts, as to be capable of an alliance with a low degree of every vice to which they ſtand oppoſed. A woman may expoſe her boſom, paint her face, aſſume a forward air, gaze without emotion, and laugh without reſtraint at the looſeſt ſcenes of theatrical licentiouſneſs, and yet be after all —a *modeſt* woman. A man may detain the money which he owes his tradeſman, and contract new debts for oſtentatious ſuperfluities, while he has neither the means nor the inclination to pay his old ones, and yet be after all a very *honeſt* fellow. A woman of faſhion may diſturb the repoſe of her family every night, abandon her children to mercenary dames, and keep her ſervants in the ſtreets till day-break, without any impeachment of her *humanity*; ſo the gentleman of faſhion may ſwallow his two or three bottles

bottles a-day, and do all his friends the kindneſs to lay them under the table as often as they dine with him; yet, if conſtitution or habit ſecure him againſt the ſame ignominious effects, he claims to be conſidered a *ſober* man.

Yes, a woman of faſhion, too, may aſſociate, and make her daughters aſſociate, with known proſtitutes and adultereſſes, ſo that their paramours are but inhabitants of the Faſhionable World, without any impeachment of their *virtue*, nay even with great praiſe for their *prudence*. On this ſubject it were a ſin to be ſilent; while we daily witneſs the profligate attempt to break down the ſacred boundaries which have hitherto ſubſiſted between virtue and vice; while we ſee the unprincipled artifices which are employed to render ſuch attempt ſucceſsful; while we perceive the power and influence of high rank and ſtation exerted for this deteſtable purpoſe; and while we obſerve the proudeſt woman in the kingdom, who apes royalty in her houſehold, whoſe high notions of duty ſo far ſubdued the dictates of nature, and ſilenced the voice of religion, as to make her withhold her forgiveneſs from her child for preſuming to marry the object of her affections, who was *only* a man of worth, and a private gentleman; while we obſerve this woman, in order to pay a baſe and ſervile homage to the riſing ſun, in whoſe meridian beams her age forbids the hope to baſk, obſequiouſly bending at the ſhrine of adultery, and rendering her name the inſtrument and the paſſport of vice. Let all thoſe who are actors in this diſgraceful ſcene look forward to the inevitable conſequences of it; let them conſider, moſt ſeriouſly conſider, to *what* it leads; and, however, by paltry quibbles worthy of the *Romiſh* Church and ſchool, they may ſucceed in deceiving their judgment, and in lulling their conſciences, the reflections which ſuch conſideration will engender, muſt make them tremble, in the ſilent hour of meditation, and *policy* or *fear* will then perhaps have the effect which religion and virtue have failed to produce. Be this as it may, all the monſtrous combinations of rank, of birth, of power, of party, of opulence, and of pride, cannot avert the ſmalleſt of the ſcriptural denunciations; and however they may ſucceed in crowding the card-avenue of adultery, or in laviſhing on vice the honours which ſhould be excluſively reſerved for virtue, they cannot ward off the dreadful ſentence pronounced by divine authority on unrepenting whoremongers and adulterers—*Exclusion from the kingdom of Heaven!*—The day, then, *muſt* come, when they who, unhappily for themſelves, are raiſed too high in the ſphere of human life to experience contradiction in this world, will, in the bitterneſs and anguiſh of their hearts, curſe thoſe obſequious pandars and paraſites, who cheriſhed their errors, encouraged their vices, and hurled them, as it were, into the gulph of deſtruction. Their eyes may *now* be dazzled, their ſenſes faſcinated, by the contemplation of their own ſplendour, and the conſciouſneſs of their own power; but *then*, when ſtripped of all their trappings, and levelled, mingled, with the common duſt of mortality, conviction muſt flaſh upon their minds with the force and rapidity of lightning, and when too late for repentance to operate, they muſt hear the fiat of their unerring Judge fix their irrevocable doom.

On the mode of paſſing the Sabbath in the faſhionable world our author comments with conſiderable force; and we could have ſupplied him with an anecdote which he might have uſed with ſucceſs, in illuſtration of his ſubject. A *faſhionable* ducheſs, with ſome of her aſſociates, greatly expreſſed a wiſh to ſee the exhibition of pictures at Somerſet Houſe, but declared that on the *week days*, it was frequented by ſo many vulgar people, and the

apartments were in conſequence ſo hot, that no women of faſhion could breathe in them, ſhe therefore preferred her grievous complaint to an illuſtrious perſonage, and ſolicited his intereſt to obtain permiſſion for her and her friends to ſee the exhibition on a Sunday. The intereſt, we are aſſured, was exerted, and the permiſſion obtained! We ſhall not diminiſh the force of this anecdote by any comment of our own.

In the chapter on *education*, the author conſiders the theatres as the beſt ſchools in which to acquire the elements of modiſh vice.

"When it is conſidered at what pains the managers are to import the ſeducing dramas of Germany, as well as to get up the looſe productions of the Engliſh Muſe; when it is further conſidered how ſtudious the actors and actreſſes are to do juſtice, and even more than juſtice, to the luſcious ſcenes of the piece, to give effect to the equivoques by an arch emphaſis, and to the oaths by a dauntleſs intonation; when to all this is added, how many painted ſtrumpets are ſtuck about the theatre, in the boxes, the galleries, and the avenues; and how many challenges to proſtitution are thrown out in every direction; it will, I think, be difficult to imagine places better adapted than the theatres at this moment are, to teach the theory and practice of faſhionable iniquity."

It is certainly true, that theatres, as they are now conducted, are little better than brothels. The education of faſhionable females, our author juſtly remarks, is chiefly directed to the two points of "diſſipation and diſplay! A brilliant finger on the piano, wanton flexions in the dance." We wiſh he had dwelt much more on this laſt branch of female education; dancing is no longer what it uſed to be, an elegant and graceful accompliſhment, but an incentive to laſciviouſneſs, and a contamination of virgin purity. Our females have become ſtage-dancers; learn attitudes à-la-Pariſot, almoſt imitating the dancing girls of the Eaſt; and dance German waltzes, than which nothing can be more indelicate or indecent; but to proceed—"a rage for operas, plays, and parties, and the faculty of undergoing the fatiguing evolutions of a faſhionable life without compunction of conſcience, ſenſe of wearineſs, or indications of diſguſt, are qualifications which ſhe who has acquired; will be conſidered as wanting little of a perfect education." As the bluſh of virgin modeſty would be found extremely troubleſome to ladies thus educated, great pains are taken to deſtroy it; and the theatre is ſtated to be the beſt and moſt faſhionable remedy for this natural but moſt unfaſhionable infirmity. "As intrigue is the life of the drama, and this cannot be carried on without expreſſions, attitudes, and communications between the ſexes of a very peculiar nature, there is every reaſon for regarding the ſtage as a ſovereign remedy for the infirmity of *bluſhing*." The ſtage, too, poſſeſſes numerous other advantages, of equal efficacy in the formation of a faſhionable mind. "The rake who is debauching innocence, ſquandering away property, and extending the influence of licentiouſneſs to the utmoſt of his power, would, (if fairly repreſented) excite ſpontaneous and univerſal abhorrence. But this would be extremely inconvenient, ſince raking, ſeduction, and prodigality make half the buſineſs, and almoſt all the reputation of men of faſhion. What then muſt be done? Some qualities of acknowledged excellence muſt be aſſociated with theſe vicious propenſities, in order to prevent them from occaſioning unmingled diſguſt. We may, I preſume, refer it to the ſame policy, that in dramas of the greateſt popularity the worthleſs libertine is repreſented as having at the bottom ſome of thoſe properties

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which reflect moſt honour upon human nature: while, as if to throw the balance ſtill more in favour of vice; the man of profeſſed virtue is delineated as being in the main a ſneaking and hypocritical villain. Leſſons ſuch as theſe are not likely to be loſt upon the ingenuous feelings of a young girl. For, beſides the faſcinations of an elegant addreſs, and an artful manner, the whole conduct of the plot is an inſidious appeal to the ſimplicity of her heart. She is taught to believe by theſe repreſentations, that profligacy is the exuberance of a generous nature; and decorum the veil of a bad heart: ſo that having learnt, in the outſet of her career, to aſſociate frankneſs with vice, and duplicity with virtue; ſhe will not be likely to ſeparate thoſe combinations during the remainder of her life.

Theſe obſervations are moſt juſt; and our readers are not to be told, that for this admirable leſſon of faſhionable morality the world is indebted to that conſiſtent patriot,* eminent ſtateſman, pious Chriſtian, and moſt diſintereſted manager of a theatre, Richard Brinſley Sheridan, who, as we learn from ſome recent declarations of his own, not in Drury-lane, *but in another houſe*, is privy counſellor to the Heir Apparent of the Britiſh throne, keeper of his Royal Highneſs's conſcience, and, for aught we know, ſuperintendant of the amuſements and public doings, in Tilney-ſtreet. But let this gentleman take care. Degenerate as the nation confeſſedly is, its moral ſenſe is not ſo far deadened as to look with indifference on the character and conduct of the *moral adviſers* of their future ſovereign. *Rights* and *duties* are ſo intimately, and ſo properly, blended, in every claſs of ſubjects, as has been forcibly demonſtrated by that able writer and excellent man, Mr. Granville Penn, that the diſcharge of the latter is eſſential to the enjoyment of the former. "Man's right, as well as his duty," moſt truly obſerves Mr. Penn, "is to be collected from the deſign of God, who devolved it. As we have ſhewn it to be *conſecutive on his duty*, and *ſubordinate to it*, it follows that there cannot exiſt a right intrinſically hoſtile to, or deſtructive of, a duty." *Digreſſive* as theſe remarks may appear to ſome, the generality of our readers will eaſily underſtand and apply them.

In the chapter on Manners and Dreſs, the author obſerves, "The manners of people of faſhion have been brought to an affected reſemblance to thoſe of their inferiors. The cropped head and groomiſh dreſs of the men, and the noiſy tone and vulgar air of the women, would almoſt perſuade a ſtranger that theſe are blunt and artleſs people, and that they have nothing more than honeſty and plain-dealing. The fact, however, is, that though the mode of playing is varied, yet the game of diſſimulation is ſtill going on. This condeſcenſion to vulgarity is, after all, the diſguiſe of pride, and not the dreſs of ſimplicity; and is as remote from the ſincerity which it imitates, as from the refinement which it renounces.

There are many other paſſages which we would fain extract, but our limits peremptorily forbid us to proceed. We muſt therefore draw this article to an end; adding only one ſhort extract on the faſhionable mode of obſerving the ſabbath. "There are, indeed, ſome *eſprits-forts* among the ladies, who are trying with no little ſucceſs to redeem a portion of the ſabbath from the inſufferable bondage of the bible and the ſermon-book, and to naturalize that continental diſtribution of the day, which gives the morn-

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* For an admirable delineation of this man's *public* character and conduct, ſee Mr. Cobbett's Political Proteus.

ing to devotion, and the evening to diſſipation. It is but juſtice to the gentlemen to ſay, that they diſcover no backwardneſs in ſupporting a meaſure ſo conſonant to all their wiſhes. The influence which Popery is acquiring in the higher walks of faſhion, will materially aſſiſt the progreſs of a ſcheme, of which that trafficking religion is both the parent and the patron. It is therefore not impoſſible that ſome conſiderable changes in this reſpect may ſoon be brought about. That good-humoured legiſlature which has allowed a Sunday newſpaper, will perhaps not always refuſe a Sunday opera." (Certainly not, when players or managers become legiſlators.) "And to ſay the truth, it will be but juſt that the Catholics, when emancipated from *one* ſort of reſtraint, ſhould aſſiſt in emancipating the Proteſtants from *another*.

We truſt that emancipation is very far off. It certainly will not occur during the *preſent* reign; and, on that, as well as on a thouſand other accounts, ſhocking as the words will appear to *faſhionable* ears, our daily prayer ſhall be, "Long live the King, may the King live for ever." In a note, the author infers the growth of Popery from the attendance of Proteſtants at the maſſes for the ſoul of the Duc D'Enghien, and on their contributing to the expences of their celebration. But here we muſt diſſent from him; as we think their conduct, on this occaſion, may fairly be imputed to political and humane motives, without any implied approbation whatever of the ceremony at which they were preſent. They might think it proper to ſhew a mark of reſpect to the memory of a virtuous and illuſtrious Prince, who had been baſely and inhumanly butchered, by a cowardly aſſaſſin, for his firmneſs and loyalty; and they had no means of ſhewing it ſo publicly and ſo decidedly, as by their attendance at the chapels where theſe maſſes were performed. We agree, however, with our author in thinking, that Popery is gaining ground in the circles of faſhion, and have little little doubt but that the *indulgences* which it allows have conſiderable influence in extending its progreſs. Our extracts from this excellent publication have been ſo copious, that it is needleſs for us to ſay a word more on its ſtyle or its merits.

Obſervations made at Paris during the Peace; and Remarks in a Tour from London to Paris through Picardy, and to England by the Route of Normandy; containing a full Deſcription of every Object of Curioſity in the French Metropolis and its Environs; a critical Review of the Theatres, Actors, &c. and every intereſting particular that may ſerve as a uſeful Companion to the Stranger, and amuſe the Mind of the Curious and Scientific. By Edmund John Eyre, formerly of Pembroke-hall, Cambridge, now of the Theatre Royal, Bath and Briſtol. 8vo. Pp. 410. 10s. 6d. Meyler, Bath; Robinſons, London. 1803.

THIS book might ſerve very well as a traveller's vade mecum if its ſize were not inconvenient, and its price not too high *for the pocket*. Mr. Eyre deſcends into more particulars than any preceding touriſt, giving a preciſe and accurate account of the prices of admiſſion to any public place in the metropolis of France, the expence of travelling thither, and even the items of a waſherwoman's bill; and having taken the trouble to tranſcribe and to tranſlate (the latter, indeed, not very accurately) an enormous *bill of fare* of Citizen Very, the Reſtaurateur, in the Palais Royal; this laſt article fills no leſs than *fourteen* of his octavo pages, while *his bird's eye view* of the French monarchy, its conſtitution, and government, from the acceſſion of Louis 14th,

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to the foundation of the republic, including an account "of thoſe extraordinary *circumſtances which have abolished* royalty and raiſed a republic on its ruins, occupies only *ſix* pages. But what is here wanting in detail is made up in *novelty*, for we learn that, "under Louis 14, 15, and 16th, *people were by no means ſafe*," We have thus to congratulate ourſelves on having eſcaped a danger, of which indeed we were not aware, during a reſidence of ſeveral years in France, under the monarchy—"ſpies and informers were encouraged, and a general jealouſy prevailed; every perſon ſuſpected that thoſe whom he converſed with would betray him, and that, inſtead of returning to his family and home, he might be ſent to the Baſtile, or ſome other ſtate priſon." The book contains a variety of information equally important and equally correct. We are aſſured "the faſhion of the cropped heads is uſeful, cleanly, and *humane*, and, I hope, will never be aboliſhed in this, or our own country. In adorning the head, how many hours are utterly loſt to uſeful labour, and ſcientific ſtudy." We heartily wiſh that Mr. Eyre had taken more pains to adorn the inſide of his head, and that he had devoted more time to "the ſcientific ſtudy" of grammar, which he certainly would have found a labour highly uſeful to his literary purſuits. "When we conſider too, that the powder with which vain individuals uſed to blanch their hair, is drawn from the aliment of the poor, (for it is extracted from wheat, ſtripped of its nutritious ſubſtance) it is impoſſible not to rejoice at the diſappearance of the prepoſterous cuſtom." Mr. E. probably did not know that in France, where powder was moſt uſed, bread was cheaper and better, than in any other part of Europe. But ſuch wretched ſtuff is beneath criticiſm. When the author tells us that "the *lives* of the unfortunate foot-paſſengers are hourly cruſhed by the rapid courſe of the circulating wheels," and that "the Canaille never thinks of to-morrow, the amuſements of to-day occupy *their* whole attention," &c. He muſt not be ſurpriſed at our wiſh that he had paid more attention to the ſtudy of his native language; though he will probably be offended at our preſumption in ſo ſpeaking to a writer who belongs to that privileged claſs whoſe *ſouls are ennobled by ſcience*; and who poſſeſs "a good figure, a graceful manner, a melodious voice, a retentive memory, and an accurate judgment," qualifications, in his eſtimation of ſufficient worth and importance to render them fit aſſociates for exalted rank.

An authentic Account of the late unfortunate Death of Lord Camelford; with an Extract of his Lordſhip's Will, and ſome Remarks upon his Character. By the Rev. William Cockburne, A. M. Fellow of St. John's College, Cambridge, &c. 8vo. Pp. 17. Hatchard. 1804.

WHAT could be Mr. Cockburne's object in publiſhing this pamphlet it is impoſſible for us to conceive; it is utterly deſtitute of all uſeful information, ſilent on the circumſtances which led to the death of the unfortunate young nobleman; and contains nothing (if we except, indeed, the brief account of the good qualities which Lord Camelford is known to have poſſeſſed), that can gratify, intereſt, or amuſe the public; while, in one reſpect, we muſt condemn it, as moſt improper; for it leaves the mind of the reader impreſſed with the conviction that the unhappy object of his panegyric was not a *Chriſtian!* We are told that his Lordſhip's mind had become tainted with infidelity by the peruſal of ſceptical books, read, it ſeems, for the laudable purpoſe of "puzzling the chaplains;" over whom, we are given to

underſtand, that he gained a *triumph*. He afterwards, however, "diſcovered of himſelf the fallacy of his own reaſonings," though we are left to believe that the chaplains could not, read "the beſt books he could conſult upon the evidence of Chriſtianity," and had frequent converſations with Mr. Cockburne upon the ſubject. And what was the reſult of all this?—Why, that a week before his death, he made the following "*important* remark" to Mr. Cockburne, "no ſenſible and well-informed man can preſume to aſſert that Chriſtianity is falſe; I do not yet venture," ſaid he, "to aſſert poſitively that it is true, but I confeſs the *probabilities* are in its favour." This is certainly not the remark of a "ſenſible and well informed man," and though we find in it much ground for ſerious concern, we cannot, for the life of us, diſcover its *importance*. On his death bed, from every thing that we can collect from Mr. Cockburne's account, not one ſentiment or ſentence eſcaped his Lordſhip, that proved his belief in Chriſtianity; "he expreſſed his hope in the goodneſs and mercy of God," and "ſincerely hoped the agonies he then endured," not the death of Chriſt, not the blood of his Redeemer, "might expiate the ſins he had committed." Not a word of the atonement, not a word of the merits and mediation of the Saviour of mankind; nothing in ſhort of that which muſt conſtitute the only ground of hope for a true Chriſtian. That a friend and a clergyman could proclaim this to the world is a fact, we confeſs, which excites both our aſtoniſhment and our regret. When ſo weighty and ſo ſolemn an objection preſſes upon our minds, we can ſcarcely ſtoop to notice literary inaccuracies; but we were ſurprized to find a grammatical error in the firſt line of a tract, from the pen of a claſſical ſcholar, viz. "I had intended to have ſubmitted (to ſubmit)."

Flowers of Literature, for 1803: *or, Characteriſtic Sketches of Human Nature and Modern Manners. To which are added, a General View of Literature during that Period; Portraits and Biographical Notices of eminent Literary Characters. With Notes, Hiſtorical, Critical, and Explanatory.* By the Rev. F. Prevoſt, and F. Blagdon, Eſq. Vol. II. *to be continued annually.* Small 8vo. Pp. 552. 6s. boards. Croſby. 1804.

THE firſt volume of this agreeable miſcellany was noticed, in commendatory terms, in our Review for April laſt; and, of the preſent, we have the ſatisfaction to obſerve, that it is, *in every reſpect*, ſuperior.—The "*Introduction*," or "*General View of Literature*," poſſeſſes the ſame correctneſs of taſte, and the ſame ſoundneſs of principle, which claimed our praiſe in the firſt volume; and, by the improved plan on which it is written, it will be found more generally uſeful and ſatisfactory.

In addition to the original plan of the work, the reader is alſo here preſented with Biographical Sketches and Portraits of the following Literary Characters:—the late Dr. Darwin; the late W. Cowper, Eſq. Miſs A. Seward; Mr. Pratt; and G. Colman, Eſq.

REVIEWERS REVIEWED.

"Nemo me impune laceſſit."

TO THE EDITOR.

SIR,

THE ingenious writer of an "Eſſay on Damnation," inſerted in your Review for April, ſuppoſes the moderate number of 120 authors to be d——d every year, while thoſe who require to be triple d——d amount to

to double that portion. This, Sir, I take to be tolerably accurate information; but ſtill the four principal Reviews are only retail or petty dealers in the faſhionable article of Damnation; and it remained for the *famous* Mr. Arthur Aikin and Co. to ſet up a wholeſale manufactory for ſupplying the public with a very inferior kind at a guinea per packet! But you may know, Sir, that it is uſual for every thing dear to *ſell well* at firſt, however great may be the impoſition, or inſignificant and injurious the ſubſtance foiſted upon Mr. John Bull and his worthy family. Indeed amongſt a certain claſs of perſons, a cheap article is conſidered to be totally uſeleſs, as the following anecdote, well known in the commercial world, will verify: A few months ago a poor man invented a blacking, for boots, &c. which he proved would give a ſuperior poliſh, and with leſs trouble than any yet diſcovered; and as the compoſition was eaſily procured, he propoſed to ſell his mixture at ſo⁊pence or ſixpence a bottle; but the dealers, it ſeems, refuſed to vend his article, on the ground that it was too cheap to deſerve notice. By their advice he then ſold the ſame quantity for 2s. allowed the retailers 100 per cent. and is now making a rapid fortune. What kind of conceit it could be that determined Arthur Aikin to ſet himſelf up for a reviewer I cannot aſcertain; but he has certainly proved himſelf an adept in the art of *daubing*, or of giving a *Jacobinical poliſh* to every ſubject capable of receiving it: but the difference between him and the blacking-man is, that while the latter and his venders gain credit and profit for ſerving the public with a thing of *ſome little* value, the former fills his pocket by the moſt miſerable kind of quackery, and *his* venders (hitherto always conſidered amongſt the moſt reſpectable in their profeſſion) not only bear all the riſk and expence, but ſubject themſelves to the very ſtrong and ſerious imputation of encouraging the diffuſion of infidel and jacobinical principles.

But it too often happens that upright and well-meaning men become the dupes of deſigning and unprincipled knaves; and if the bookſellers in general do not poſitively aſſert, that "the man (in their line) ought to be d——d who looks at any more of a book than the title-page,"* yet it is certain that "their buſineſs is to *ſell* books, not to *read* them;" and therefore ariſes the neceſſity of acquitting bookſellers, in moſt inſtances, of the odium which attaches to them for promulgating bad principles and unſound doctrines. But the ſcribbler who, aware of his own obſcurity and their reſponſibility, makes them the machines by which his traſh is obtruded upon the public, is an object of contempt and deteſtation, inaſmuch as he not only injures the vital intereſts of thoſe who ſupport him, but by endeavouring to corrupt the religious and political opinions of Engliſhmen, paves the way for bringing them to as great a ſtate of degradation as their miſerable enemies, the French.

I was led, Sir, to theſe remarks, by obſerving the letters of two reſpectable authors in your laſt Number, on that contemptible publication, the "Annual Review;" and as you liberally devote a portion of your valuable work to the complaints of injured writers, there is no doubt that you will ſoon be enabled to draw the veil from the eyes of many who though, perhaps they would heſitate to beſtow a guinea per annum towards the relief of a diſtreſſed family, yet think they have a conſiderable bargain in the above-mentioned publication, becauſe it *looks big* upon a ſhelf.

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* See ANTI-JACOBIN REVIEW, Vol. XVI. p. 206.

Leaving, however, thoſe who are more materially concerned to expoſe the abſurd and wretched attacks made upon them by theſe *uſurpers* of critical dignity, (and amongſt the men who have juſt grounds of complaint are many of the moſt reſpectable authors which this age has produced), I ſhall merely trouble you with a few general obſervations on the origin, progreſs, and management of the thing yclep'd the Annual Review; and in doing this, I truſt I ſhall ſtand excuſed for occaſionally alluding to one or two trivial publications of my own.

The very idea of an *annual* account of all *new* books, as far as it relates to priority of information, is itſelf abſurd and ridiculous, for if the Monthly Reviews cannot find time to begin their notices of books till they have been publiſhed ſeveral months, how can juſtice toward literary productions be expected in a Review publiſhed annually, and the limits of which are neceſſarily ſo circumſcribed that each article muſt be concluded in the ſame volume in which it commences? But the *learned* Mr. Aikin carries this idea ſtill farther, and boldly aſſerts, that "beſides the advantages it (the Review) poſſeſſes for *preſent* peruſal, as an *early* review of books, it is *peculiarly* adapted by its arrangement, and by ITS NOTICING *together the works of a year* (mind the elegant ſtyle uſed by the man who preſumes to criticiſe the writings of others—a noun ſubſtantive converted into a verb active, &c.) for the uſe of perſons reſiding at a diſtance from the metropolis, for exportation to foreign parts, and for the library." So that, it ſeems, the greater the diſtance from the metropolis at which the ſubſcribers reſide, the earlier they will receive their information. Pray, Sir, is Mr. Aikin an Iriſhman?

This, however, is a trifling point; but the manner in which the work is conducted is certainly one of great importance; and I beg, Sir, to call your own ſerious attention to its general contents, becauſe as all authors are known to be more or leſs irritable, the ſtrictures you may receive from ſuch as have been abuſed in this publication, though founded on juſtice, cannot be conſidered as totally impartial. You will, Sir, doubtleſs, by a ſlight inſpection, perceive, that the moſt important moral, political, religious, and miſcellaneous publications which appeared during the laſt year, are abuſed with ſuch a ſpirit of invective, and total diſregard of decency, as could only proceed from the pens of ſcribblers formerly retained by the *Correſponding Society*. No regard is had to the object of the authors, or their former exertions; and it is not a little remarkable, that all the works publiſhed by R. Phillips, with the exception, I believe, of one or two, and of which ſeveral have, in *your* Review, received conſiderable praiſe, are here cenſured in ſtrains of the utmoſt virulence. Had *all* the other Reviewers condemned theſe works, Mr Arthur Aikin might have been juſtified in doing the ſame, leſt his *ſuperior* judgment ſhould be queſtioned. But as it is, perhaps he has *abuſed* the publications of R. Phillips from motives of *gratitude*; that bookſeller having not only employed him as a tranſlator, but having, for many years, had the moſt extenſive engagements with his father, the Doctor. I muſt, however, be miſtaken, for, on recollection, I never heard that the term *gratitude* was at all underſtood by modern philoſophers.

I ſhall now, Sir call your attention to the *manner* in which books are reviewed in this work, by one inſtance in point, which, from its *extent*, you might otherwiſe paſs over. "Flowers of Literature, vol I." &c. by the Rev. F. Prevoſt and myſelf, which has received the moſt flattering commendations

mendations from the public and various Reviewers. This volume the Annua Review calls, "*One of the many catch-penny compilations of* NEEDY *ignorance.*"

This, be it obſerved, is the whole account of a volume of 500 pages, of which nearly 100 are filled with original matter. It is reviewing, with a vengeance. But our book, it appears, is calculated to do good:—"it may be conſidered as an antidote to many of the poiſonous effuſions of the preſs,"* may produce even a better effect than a good novel,† &c. &c. As to the accuſation againſt me of being a *needy* writer, I am not aſhamed of it; the bookſellers know better. I am very far from rich, it is true, but by no means needy; beſides, the fineſt works ever written were produced in a garret. But perhaps literary poverty is only comparative, and as I have never been either a *field-preacher* or the *Editor of a Review*, I cannot tell which is the moſt advantageous employment, though Mr. Arthur Aikin's *experience* can doubtleſs inform *him*.

One of the means employed by the Editor of the Annual Review to obtain the patronage of the public is alſo worthy of notice. This is the aſſertion, in a proſpectus, that vol. II. for 1803 (the volume in queſtion) "will contain a critical analyſis of ALL THE WORKS publiſhed during that year." This is doubtleſs a moſt attractive way of puffing; but I will endeavour to ſhew, that inſtead of the "broad and comprehenſive baſis" here laid down, the Editor has been guilty of the baſeſt and moſt contemptible partiality; and that the above-mentioned aſſertion is unequivocally nothing more nor leſs than a direct LIE. To prove it generally, let us refer to the diviſion entitled "*Domeſtic and Colonial Politics.*" It contains only 28 articles; while it is known that the political pamphlets and tracts publiſhed only between May and September, amounted to triple that number; and of ſome of which, not even mentioned in this volume, upwards of 20,000 copies were diſtributed. It was, Sir, as you doubtleſs know, by the circulation of thoſe tracts, that the public ſpirit was ſo rapidly arouſed from its lethargy, and called into action; but Mr. Aikin, with his friendly predilection for the "HIGH SPIRITED PATRIOT," has not mentioned any of the articles to which I allude; no, not even by name. General aſſertion, however, is at beſt but vague and indeciſive: let me then, logically come to proof poſitive and particular.

In the month of Auguſt, 1803, I publiſhed, at my own expence, a pamphlet, entitled the "*Grand Conteſt delibe ately conſidered*", &c. It contained 90 pages of cloſe print, a copper-plate engraving of the words and muſic of a war-ſong, and was ſold for 1s. with a large allowance to thoſe who might buy it for diſtribution. My object in publiſhing it was neither that of reputation nor emolument, but purely patriotic. Hence Mr. Arthur Aikin has not condeſcended to name it in his Annual Review. But there was perhaps a reaſon for the omiſſion. It was I, Sir, who in the fervour of patriotiſm, dared to ſtate, in terms perhaps rather too ſtrong, what thouſands of my countrymen ſecretly wiſh, but will not venture to expreſs; I, Sir, declared in the pamphlet alluded to, that as Buonaparté was to all intents and purpoſes A REBEL, it could be proved from Vattel, and other writers on the laws of nations, that the legitimate ſovereign of France might be juſtified in offering a reward for his head, &c. &c. Nay, more, I ex-

* See ANTI-JACOBIN REVIEW. † CRITICAL DITTO.

poſed

poſed a plot, till then unknown, and for which I had the beſt authority, relative to an attempt to burn the metropolis, in the event of an invaſion by the French. About a week after the publication of my pamphlet the order appeared in the Gazette for the departure of all foreigners who could not procure ſureties for their good behaviour; and one of my bookſellers at the weſt end of the town aſſured me, that a member of parliament had declared in his ſhop, that he firmly believed the act alluded to originated from the ſtatement made in my pamphlet. Theſe are weighty reaſons why it ſhould be omitted in the Annual Review!

But in the year 1803 I alſo edited *ſix* other volumes, viz. Golberry's Travels in Africa, 2 vols. and Pallas's Travels in Ruſſia, 4 vols. neither of which are mentioned in the Annual Review; though a catch-penny tranſlation of Golberry, publiſhed in ſixpenny numbers, and which they admit "is miſerably executed, and that the plates are contemptible," is reviewed in detail. From this it would appear, that amongſt Jacobins there is a diſlike againſt loyal men, whoever they may be, and therefore when their works cannot be condemned *in toto*, they are not notified at all. But to come more to the point, it is a fact that one of the publiſhers of "Paine's Rights of Man," on being applied to by the proprietor of the volumes laſt mentioned, to ſubſcribe to them, as is uſual in the trade, refuſed, on the ground "that ſeveral houſes (i. e. bookſellers) had agreed to do nothing that could promote the intereſts of Mr. Blagdon, as they deteſted his principles!" Another reaſon, however, for Mr. Aikin's ſilence reſpecting my volumes is, that as a tranſlator, he has choſen to conſider me as a rival to himſelf, and, as I have been informed, has aſſerted that my edition of *Denon's Travels* was copied from that *which appeared with his name!* But you, Sir, have already given your opinion of my tranſlation of Denon; the Monthly Review has ſaid that it is equal to any that has appeared, and the Critical Review, after examining the three tranſlations together, has clearly intimated that mine is the beſt. No notice, however, has been taken of it in either of the volumes of the Annual Review..

With reſpect to the Annual Review, Mr. Aikin will perhaps conſider my remarks on it as illiberal, and refer me to an obſervation in the preface to his firſt volume, viz. "that if any perſonal invective ſhould be in any caſe indulged (indulged in); if *laxity of morals* ſhould be *encouraged*, to the Editor alone will the blame be imputable. But the critical opinions on (of) the works reviewed, whether well or ill founded, whether favourable or unfavourable, *being out of the diſcretion of the Editor*, cannot involve him in any reſponſibility." Indeed!—Then what *is* the duty of an Editor? Old Johnſon, to whom I am very partial, defines ſuch a character to be, "he that *reviſes* or *prepares* any work for publication." But the modern philoſophers have a new meaning for every thing; and you, Sir, have already proved, though not quite in the words of Colman, in his "John Bull," that "the riſing generation are moſt ********* in want of a new dictionary!" I might enlarge upon this point, by obſerving, that to praiſe French principles is a ſufficient encouragement of the *laxity of morals*; and if Mr. Aikin conceives his duty to be only to *read* the proof ſheets, and not to *reviſe* the matter, he ſinks at once into a humble corrector of the preſs, and the proprietors of the Annual Review, by placing a *broomſtick* amongſt the manuſcripts, might have a *nominal* Editor, with a ſaving, in theſe econominal times, of ſome hundreds per annum!

I ſhall conclude, Sir, with hoping that you will yet think proper to examine

amine and analyſe this unparallelled ſcandalous volume, which, to quote its own words, "is only intended to pick the pockets of the public." With reſpect to its duration, there can be no doubt. On this head a philoſophical axiom ſo forcibly ſtrikes me, that I cannot omit bringing it in by way of compariſon. The motion of a body or thing is proportionate to the force with which it is propelled, and the denſity of the medium through which it has to paſs. Now, Sir, the *impetus* which has given circulation to the Annual Review is the fortune acquired by its proprietors in commerce with men of talents; and the *reſiſtance* which it has to *overcome* is that of loyalty, patriotiſm—in ſhort, of *common ſenſe*. I am, Sir, a conſtant reader and admirer of your excellent Publication,

FRANCIS BLAGDON.

Royal Cockpit, St. James's Park, June 4, 1804.

P. S. I have juſt recollected that in the outſet I had promiſed to touch on the *origin* and *progreſs* of the Annual Review; but having already, as I fear, taken up more ſpace than you may think my ſubject deſerves, I ſhall merely ſtate that I am in poſſeſſion of materials for a hiſtory of that work, and a pretty hiſtory they indeed would make. The pen of the Abbé Barreul might do it juſtice. However, Sir, if you have read the book, I will aſk you two *ſimple* queſtions. Do you perceive nothing like a ſtriking ſimiliarity between the writings in the *Annual* and thoſe in the *Edinburgh Review?* And do you think it *impoſſible* that a *junction* of *parties* may have taken place in order to give additional *ſpirit* to their exertions, and make a proper *ſtand* againſt their numerous opponents?

THE ANNUAL REVIEW.
TO THE EDITOR.

SIR,

IN your article of Reviewers Reviewed, "you have done the ſtate much ſervice;" and by unmaſking their deſigns, and putting us upon our guard againſt their pernicious attempts, ſo artfully and ſo generally diſſeminated, you have prevented, or at leaſt diminiſhed in a great degree, the ill conſequences which would otherwiſe have enſued.

Another publication has appeared, whoſe tendency, political and religious, appears at leaſt problematical; and the public rely upon your paying due attention to the articles inſerted, that the good reſulting from your ſtrictures upon other reviews may not be fruſtrated, by your overlooking the Annual Review, of which two volumes have been publiſhed, one for 1802 and the ſecond for 1803. There is a petulance and an illiberality in their cenſures, even when cenſures are merited, that are not candid, and ſurely not neceſſary; and ſome inſinuations occur, which ought to be ſeverely reprehended. Vide page 77, the concluſion of Hunter's Travels in Hungary: many ſimilar are to be found, and unleſs inſtantly attended to, will diſſeminate, ſecretly and unſuſpected, opinions which cannot be too earneſtly checked. I remain, Your's,

June 5, 1804. A CONSTANT READER.

N. B. Our Correſpondent is informed, that a review of the firſt of theſe volumes has been finiſhed ſome time, and only omitted hitherto from the preſſure of more important and more temporary matter. It is, however, intended for inſertion in our next Number.—EDITOR.

MISCEL-

MISCELLANEOUS.

PRESENT STATE OF THE PRESS.

TO THE EDITOR.

SIR,

THE public look to you for vigilance and for important information on the national affairs. Our danger is moſt imminent from the wretched inſufficiency of the preſent adminiſtration, and it is ſurely high time for you to recommend a more efficient change, with all your wonted patriotic force and energy. Some things too ought to be made public, as a prelude to due enquiry. The famous Stone Expedition, you muſt have heard, originated in the ſertile Jacobin brains of the notorious Mr. Richard Phillips! A pretty adviſer of our prime miniſter and the admiralty moſt truly!! But the ladder of advancement of this outcaſt of jacobiniſm is ſtill more curious, if that may be, and ſhews at once the meanneſs and ſycophancy of that profligate ſet, who would ruin ariſtocracy or populace indifferently as their intereſt directed. The following particulars came to me from the best authority: That wretched publication, The Public Characters, was P—s engine, and he fixed on a man of ſome intereſt, and not unlike himſelf at bottom in principle, on whom he might work by fulſome adulation. This man was Arthur Young; and behold philoſopher Godwin, (of late the hackney-tool of P—) was employed to write Y—s life. (See the vol. for 1801-2;) but unacquainted with agriculture, &c. he was aſſiſted by a certain renegado, or jacobin parſon, whoſe life and habits I purpoſe ſhortly to preſent, not only to you, but to his dioceſan. Young catched greedily at the bait, and as a proof of it, very ſoon took all his publications out of the hands of his old friend and publiſher Richardſon, to put them into the hands of Phillips, who has laughed heartily at the ſucceſs of his manœuvre. Phillips, as has been ſaid, probably, through the *intereſt of A. Young with Lord H—y*, at length crept up to the notice of the miniſter, who it is confidently ſaid, has *purchaſed* the late ſupport of the Monthly Magazine at a very extravagant rate, and P. is looked on as a man whoſe fortune at Court is certain. Nay, being a buſy and impoſing character, with weak people, it is ſuppoſed not improbable, if the miniſtry hold their ground, that he may ſtart up in ſome place of truſt. Apropos, one of this man's wiſe ſchemes ſome years ago, was to have *diſtrict conductors* as high as St. Paul's croſs, in ſuch number as to diſperſe the thunder and lightning over a whole diſtrict!!!

No miniſter ever bought up the Preſs to the extent Addington has done; the natural reſource of a weak mind. To ſay nothing of the continent and Ireland, the purchaſe of jacobin prints here, has coſt an enormous ſum. The purchaſe of the Morning Poſt, and *ſilencing* the Courier, coſt a little fortune; but who would have thought of the New Annual Regiſter and the Critical Review! they have had handſome douceurs and liberal promiſes; in fact, any jacobin application has been invariably ſucceſsful.

Chapter Coffee Houſe, April 21. CLERICUS LOND.

LITERARY INTELLIGENCE.

WE underſtand Dr. Biſſet has lately turned his attention to the abſurdities, follies, and miſchiefs of methodiſm, with the view of making them the ſubject of a novel.

TO CORRESPONDENTS.

WE are again compelled, by the preſſure of temporary matter, to omit a variety of Miſcellaneous Communications.

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ERRATA.

Preface to Vol. XVII.—P. 5, l. 7, from bottom inſert " after the word errors.—Ibid, laſt line, for women, read woman.—P. 9, l. 17, from bottom, for *allies retired*, read *allies had been disbanded, retired*.—P. 11, l. 4, for *apparently*, read *originally*.—P. 19, l. 5, for *the*, read *they*.—Ibid, l. 8, for *resumed*, read *resigned*.—Ibid, l. 10, for man, read men.—P. 22, l. 22, for exalted, read exacted.—P. 23, l. 10, for panders, read pandars.—Ibid, l. 3, from bottom, for meritricious, read meretricious.—Ibid, laſt line, for *we leave little of*, read *we have little doubt of*.—P. 24, l. 2, for ſubjects, read ſubject.—P. 25, l. 16, from bottom, for aſcendency, read aſcendancy, for every, read ever.